THE MORMONS

WINIFRED GRAHAM

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A POPULAR HISTORY

FROM EARLIEST TIMES TO THE PRESENT DAY

BY

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"EZRA THE MORMON," "THE LOVE STORY OF A MORMON,"
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THE MORMONS

A POPULAR HISTORY

CHAPTER I

THE history of Mormonism is a history of anomalies. Essentially modern, having been only formally founded on April 6th, 1830, in the house of Peter Whitmer, at Seneca County, New York. Then it was called the " Church of Christ," the first designation of what is now called " Mormonism," or the " Church of Jesus Christ of Latter-Day Saints." Yet it derived its present name, and its real origin, from doings claimed to have taken place centuries before.

The story is that a commander-in-chief of the ancient Nephite forces in North America, named Mormon, gathered up all inspired records of his predecessors, kings, and prophets for a period of 2500 years, and engraved an abridged account of their doings on certain golden plates. Mormon's son, Moroni, also in the " Nephite " army, obtained

these golden plates, and in A.D. 420 carefully hid them in the sacred hill, Cumorah, near Palmyra, New York. There they lay for hundreds of years, when Joseph Smith discovered them in the following manner.

A vision of Moroni appeared to him, as an angel from the dead, for the special purpose of revealing where these wondrous plates were hidden, and assisted Joseph Smith to translate them. These translations were published in 1830, as the "Book of Mormon," which is the keystone of that religion, on which the whole superstructure is built.

A picturesque story this, but another tale as to the book's origin is given by the Gentiles, differing from the Mormon accounts.

A Presbyterian minister, Solomon Spalding, in 1812, conceived the idea of writing an historical romance about a people superior to the race first discovered in America. Stories of this fabulous sect were supposed to have been discovered in some famous mounds near Ohio, and he entitled his book "The Manuscript Found."

Spalding, however, fell on evil days, and failed, both as a preacher and blacksmith. He became embarrassed by debts, and tried to sell his book to liquidate them. No printer in Ohio would publish the work at his own risk, and Spalding then at-

tempted to persuade a Presbyterian named Patterson, in Pittsburg, to undertake the matter. Again ill-fortune dogged the author's steps, he gave it up in despair, and left his manuscript at Patterson's printing-office, dying two years later in New York. This was about 1814.

Quite seven years after this a Baptist preacher named Sidney Rigdon became the pastor of Pittsburg, and, being friendly with Patterson's partner, often frequented his office. One fateful day, under piles of rubbish and dust, he unearthed Mr. Spalding's neglected book, read it, and becoming deeply interested, seized upon the contents with avidity. Not daring to copy it verbatim, Sidney Rigdon remained some time in Pittsburg to study the work. Having a good memory, he concocted and perfected a new religion based thereon, which he started under the wing of Alexander Campbell, while watching his opportunity to become himself a celebrated reformer. At this point the fame of Joseph Smith, as a " rising fortune-teller and money-digger," reached Rigdon, and the idea struck him that this was an opportune confederate. After agreeing with Smith, they arranged together the whole " Book of Mormon," and decided on the kind of Church to found.

Here, again, came in the " plate idea."

Smith bronzed over a quantity of tin plates to represent old gold, and scratched upon them weird hieroglyphics, hiding them in the sacred hill Cumorah, about a mile and a half from his own residence.

Not long after, an angelic vision appeared to Smith and informed him of this wonderful treasure hidden in Cumorah. Then, in 1827, the plates were dug out and translated. So few people were ever allowed to inspect them, that many disbelieved the actual existence of such plates; nevertheless, the fact of the supposed translations remains indubitable. Endeavours were made to prove that American Indians are the lineal descendants of the Jewish lost tribes. While Spalding was writing his "Manuscript Found" it so deeply obsessed him, that he read portions aloud to his household, friends, and neighbours. When the "Book of Mormon" was published, no less than ten reputable witnesses swore affidavits as to its identity with Spalding's work.

These conflicting stories only appear to be at variance as to the origin of the much-discussed plates, and the whole system rests on the claim of Joseph Smith to Divine calling and inspiration. Mormonism really started under very peculiar circumstances, when multitudes rushed helter-

skelter from the older States to the great new frontier, between the Alleghany Mountains and the Mississippi River, reaching from Canada to the Gulf. Few and far between were ministers of the Gospel, and an increasing demand for religious instruction gave rise to camp meetings, and revival scenes of intense excitement. Superstitious emotions were portrayed by dancing, uncontrollable laughter, weeping, jumping, and shouting. Some became fanatically devout, others terribly irreligious. From the scarcity of ministers, inexperienced youths undertook the service, proving but blind leaders of the blind.

Among these dangerous preachers was Sidney Rigdon. He declared that the latter days were at hand, and great new truths about to be revealed to a chosen few. He quickly instituted a flourishing Church near Mentor, Ohio.

The Prophet Joseph Smith sprang from an illiterate and superstitious Scotch family, his mother practising fortune-telling. She, with others in Vermont, followed a strange delusion started by one Wingate. Using an instrument called "St. John's Rod," he claimed power to discover gold, silver, currents of underground water, medicinal roots, herbs, and to cure diseases. This whole movement proved a swindle, Wingate, the

leader, being arrested, but escaped from justice, and the scheme collapsed ignominiously.

Joseph was born December 23rd, 1805, when Wingate was at his zenith. The lad grew up in a home without refinement, beside his ignorant, indolent, and intemperate parents. Strong and healthy, he possessed an uneducated but active mind, with vivid imagination. Superstition and religious excitement together, created for him wondrous visions and dreams. For two years his doings cannot be traced, but, on making Rigdon's acquaintance, Joseph declared he had been miraculously told that he was chosen of the Lord to prophesy, and restore the Gospel taken from the world many centuries ago. It was then, as before mentioned, that the angel Moroni visited him at midnight, woke him, and read aloud five chapters of the Bible before discovering to him the whereabouts of the mystic plates. Concealed behind a curtain, which was a bed-blanket stretched loosely across one corner of his mother's kitchen, Joseph Smith dictated the "plates" translation to a scribe seated outside the blanket. So was the "Book of Mormon" produced, with only Joseph's word for its contents.

Immediately after this translation the Church was organized. At first all the doctrines were

simple and harmless, nobody minding what belief a man held so long as he became an adherent and promised submission to the priesthood, which was primitive to a ludicrous degree. For instance, Joseph Smith was baptized and ordained by Oliver Cowdery, then Oliver Cowdery was baptized and ordained by Joseph Smith. Between August and October of that year the members increased to seventy-five. Then one Parley P. Pratt, with three other elders, started on a mission to the Indians. Proceeding westward to Kirtland, Ohio, 130 were baptized in four weeks, and, ere the following spring, the number increased to a thousand.

One significant fact is that in New York, where Smith lived and the Church originated, little progress was made, nor did it attain a respectable standing. But in the region prepared by Rigdon all went ahead quickly, the growth became permanent, and twelve apostles were organized, among them being Brigham Young. A temple was erected at Kirtland, known as the Head-Quarters, but here the establishment of a fraudulent bank led to the expulsion of Smith and Rigdon by indignant citizens.

According to Smith's own testimony, he and Rigdon fled from justice by midnight. Wherever

Smith went, up to his death, three kinds of charges followed him, viz. immorality, dishonesty, and theft. To cover immorality, the doctrine of spiritual wives and polygamy began to be justified, under some restrictions, in 1836. To palliate his dishonesty Smith asserted that the Mormons were God's peculiar people, to whom "He purposed to give the whole world, and all that is therein."

"The meek shall inherit the earth," and Smith protested that the Mormons were the only meek people. It was not, therefore, stealing to take one's own. This justification of theft has been urged again and again from Mormon pulpits, as well as in private life. Universally amazing is it that America should have permitted such an anomalous despotism to flourish. It shocks Christianity that this creed should have sprung from its very self, defying its own laws, and returning to ancient ignorance. Utah was in truth an absolute inconsistency. Economists failed to understand a society where virtue became vice, and polygamy a sign of pure religion. The Government was not divided in two parties, to the surprise of politicians. Revised paganism was rampant, shocking clean livers by its defence of blood atonement and unlawful unions. Originating in fanaticism, weak and erratic, this religion cloaked men's baser passions. On March

12th, 1838, after their expulsion from Kirtland, Smith and Rigdon appeared in "Far West," and located a new gathering-place called, after a pretended revelation, "The Valley of God in which Adam blessed his children."

Here on July 4th they declared the independence of the Saints, Rigdon delivering a famous oration, known as the "Salt Sermon." This described apostates as "salt without savour," only fit to be trodden under foot, and declared war with all enemies in most bloodthirsty language. He threatened that any interference would be at the expense of life, and that a war of extermination should follow till the last drop of blood be spilled; opposing families and their houses must all be destroyed. After the excitement of elections which took place in August, civil war began, and from all around, non-Mormons rushed together to arrange measures for safety. Four hundred mounted militia were sent by the Government to preserve peace, and Joseph Smith subsequently conducted his own defence at law when arraigned before Judge Austin King.

Two opposing elements continued to foster controversy in the land. Gentiles asked indignantly what hope they had of justice when men did not hesitate to claim familiarity with angels, and

the power of conversing with God and Christ, raising the dead and healing the sick.

The Mormons averred that every crime in ten counties was imputed to them, and that slanderers made false evidence by placing their own horses in Mormon stalls, and their own meat in Mormon smoke houses. Such masses of contradiction arose, that the truth cannot be determined, but underlying all the Mormon troubles was the fact that they determined to govern by their priesthood, and the Americans by democracy. Nine times this has occurred in Mormon history, and between the two parties seethed constant warfare. In September civil disruption continued in full progress, and one Dr. Sampson Avard, who commanded a Mormon regiment, addressed his soldiers on the duty of plundering the Gentiles, robbing, and swearing falsely, saying, "If any of us should be recognized who can harm us? If our enemies swear against us, we can swear also."

Many were aghast at this, but Avard continued:

"Why do you startle at this, brethren? As the Lord liveth, I would swear a lie to clear any of you. And if any man here reveals aught of these things, I will put him where the dogs cannot bite him."

By October 27th the Mormons were reported as murdering on all sides, and General John

B. Clarke was requested to hasten and exterminate the sect, if necessary for the public good. Three days later a horrible tragedy occurred at Hawn's Hill, where a body of Mormons lay encamped, and were attacked by a large force of Missourians.

Among the survivors was Joseph Young, a brother of Brigham Young. He relates how in his cabin at four o'clock, with his wife and child, he saw a great company of horsemen advancing with all speed towards the settlement. At this moment Davis Evans, seeing the number of the aggressors, swung his hat and cried for peace. Not heeding this, the enemy advanced, fired one gun, and then, after a solemn pause of a few seconds, discharged a hundred rifles at a blacksmith's shop, where the Mormons had fled for safety. Many ran out seeking refuge in the woods, exposed to a shower of bullets. Eighteen persons were mortally wounded.

A child of nine, Sardius Smith, was dragged from the shelter of a bellows by a Missourian. The boy never flinched; but his mother, pleading for mercy, received in answer to her piteous appeal, "Kill the young wolves, and there will be no old ones." Then the Missourian fired, and the boy fell lifeless, his blood and brains bespattering his mother's dress. A moment before, his father, Warren Smith, was murdered, but a six-year-old

younger brother, being knocked down, feigned death, and, lying perfectly still, escaped.

That night the survivors returned, burying their comrades in an old well. Nothing could palliate this action, but in civil war the worst passions are always excited.

Next day a battle was expected, but the Mormon colonel (Hinkle) proposed a surrender, carrying a flag of truce. He declared he was now satisfied "the Lord would *not* fight for the Saints, and the militia *would* fight against them." The Missourians made hard terms, that every gun and every man should be surrendered, all leaders be taken to prison, and the rest should leave the State. To all this Hinkle agreed, and next morning he brought Joseph Smith, Sidney Rigdon, and others, delivering them over to justice. The Mormons surrendered at discretion, in marched the troops, and revelry began, when much injury was done in spite of the officers. Henceforth Colonel Hinkle was fanatically hated by his co-religionists.

Forty Mormons were tried, and many condemned to be shot, but General Doniphan firmly prevented this foolishly illegal action. The prisoners were arraigned before the Circuit Judge for "treason, murder, robbery, arson, larceny, and breach of the peace." They could not well have been tried

for more, and were committed to jail for final justice. The evidence proved a singular instance of the evil to a whole nation that can be worked by a few knaves. The rest of the Mormons were hunted out, rudely hurried from their homes at the most inclement season of the year, without chance of disposing of their property, and much suffering was the result. In the meantime the Missourians found their prisoners "a white elephant." Accordingly they were moved from place to place, loosely attended by guards, who were either drunk or pretended to be. Joseph Smith and a few others contrived to escape, and made their way hastily to Quincy, followed by the remnant of Mormons who had remained at "Far West."

Soon after, the rest of the prisoners also escaped, and Governor Boggs declared "the young and growing State was happily rid of this fanatical set."

CHAPTER II

THE marriage of Elder Joseph Smith took place clandestinely in Harpersville, Pennsylvania, with a well-to-do girl, Emma Hale. Her yeoman father, Isaac Hale, intensely disliked the " peeker," as he nicknamed Smith, for curious talk of miracles and conversions, forbidding him to enter the farm-house under pain of death. This word " peeker " was derived from a miraculous white stone, the shape of a child's foot, called a " peek stone " or the " Palmyra Seer Stone." It had really long been in the possession of the Smith family, but Joseph pretended to find it, and called it the " acorn of the Mormon oak." For a long time he succeeded in deluding his neighbours in many ways, sleeping by day and wandering by night in search of treasure. For example, when fresh meat was required for family use, he would persuade his followers to kill a black sheep, as an offering to propitiate good fortune. His wife was baptized anew and given the fresh name " Electra Cyria," or " Daughter of God." After the first sermon preached by Smith,

which hinted at polygamy, people in the neighbourhood strongly objected. That night several men surrounded the house, tarred and feathered Smith, and rode him about on a rail.

It was pretended that "his spirit left his body, but afterwards regained possession." A child in bed with him at the time was also dragged out, and the exposure killed it, which created some sympathy for Smith. He is described as an intemperate drinker, and thoroughly disreputable, tall and awkward in manner, showing his low origin, while impudent and bold. He actually affirmed that he was as good as "Jesus Christ," and displayed his vanity on all occasions, declaring, at a conference, that he had "got everything ready to fix the fools." In the Kirtland Church, which took four years to build, his seat was secured in the highest tier.

On Joseph's arrival at Quincy, with his followers, the inhabitants of Illinois received the Mormons with much sympathy. They believed the fugitives simply to be Free-State people, expelled by violence from the slave-holding State of Missouri, not discovering at first the cause for their ejection. Politicians warmly welcomed so important a body.

A new city rose as if by magic, two thousand buildings were erected in less than two years, the town being named Nauvoo, which Smith explained

signified "The Beautiful." He was supposed to receive daily spiritual revelations for carrying on the work, foretelling Nauvoo would be the central rendezvous of the sect, until such time as the Lord should open the way for their return to Zion in Missouri.

This prophecy of returning, however, was never realized. Here were organized the first foreign missions of Mormonism. Brigham Young, who had been appointed President of the Twelve Apostles, landed in Liverpool on April 6th, 1840. He established and issued the first number of "The Latter-Day Saints' Millennial Star," a periodical which has always flourished. Brigham Young was the rising man of the Church, usurping Rigdon's favour with the Prophet. Joseph Smith then busied himself with the Government at Washington, praying for redress of his people's wrongs, but nothing resulted beyond more attention being drawn to Nauvoo, thus attracting numbers of visitors. Of this the Prophet took advantage by many a trick. One was to send his own emissaries to New York, who arranged with the Press to travel to Nauvoo, and write articles on the enormities of the Mormons. This the writers did on their journey, depicting the worst features, then suddenly, on arrival at Nauvoo, changed to rapturous eulogies

on Mormon virtues, honesty, and kindness. The new city was described as having been slanderously traduced, and all its beauties were extravagantly written up. The missions prospered, and many thousand saints arrived at Nauvoo. Their numbers so increased that in the Presidential campaign of 1840 Smith found himself master of three thousand votes, and politicians crowded round him.

These he cleverly used to obtain certain privileges necessary to protect him and his people, promising support to the party which would ensure the most benefits. Both parties therefore became eager to grant him favours, which were, eventually, of a type unexampled by any ancient or modern legislation. The city was granted incorporation, and power to pass laws not repugnant to the "Constitution of the United States." This was afterwards interpreted to mean that they might pass local ordinances contrary to the laws of the State! They established a Municipal Court with power to issue writs of "habeas corpus," and permitted five judges to try original causes of action, which hitherto only lay in the hands of judges of the Supreme and Circuit Courts. The Mormons of Nauvoo also received power to organize a body of militia, independent of all other military State bodies, except of the Governor, as Commander-in-

Chief, and this regiment, in its regulations, was not to be governed by the laws of the State !

As explained by Governor Ford, " it was possible for the Mormons to establish a Government within a Government, a legislator with power to pass ordinances opposed to the laws of the State."

These were the halcyon days of Joseph Smith. He was no longer the wandering seer with his magic stone and divining-rod, but headed a rapidly increasing people, was flattered by officials, and owned large property in the city, amassing wealth and power. Yet in the height of prosperity disaster loomed ahead, and thunder-clouds threatened to darken the Prophet's vaulting ambition. An overwhelming and sudden alteration of popular feeling spread around, almost beyond parallel in American history, which brought about his eventual eclipse with his followers. Several causes led to this. The city was used as a refuge for thieves and scoundrels of all descriptions from the surrounding country who embraced Mormonism, which rendered the laws of the land powerless to reach them. The practice of polygamy was also leaking out, but the neighbouring inhabitants were quite helpless to act, the charter of Nauvoo being so cunningly devised that State authorities were practically excluded from jurisdiction within

its limits. At last, however, the political aspect brought the Government on the scene.

The votes of Illinois were likely to decide the coming Presidential Election. The Whigs nominated Mr. Walker, the trusted attorney of the Mormons, and Mr. Hoge was the democratic candidate. Smith promised to support Walker, but in the end all the votes were given for Hoge. With amazement the Whigs saw that the solemn undertaking of Joseph Smith meant nothing, and the democrats realized that such a political power, uncertain till the last moment, was no safe ally. Both parties woke to the fact that Joseph Smith had too great power in his hands, so the inevitable explosion was about to burst.

A prominent democrat had guaranteed that Governor Ford would not call out the militia (urgently needed to suppress crime) if the Mormons voted "the democratic ticket." This explained Smith's broken promise. Meanwhile the Nauvoo Council continued passing such outrageous ordinances that the country rose in protest, and the Government was forced into action. Smith unwisely began to play the tyrant over some of his followers, even pretending to royalty by tracing his descent from Joseph (son of Jacob) in an unbroken chain. Without any legal authority he established a mar-

riage licence bureau for Mormons, giving himself absolute control over the marrying of his people. He refused to allow purchase and sale of estates, except through himself, also reserving the sole right of sale of spirituous liquors. This despotism soon became intolerable, and in consequence the celebrated " Expositor " newspaper was published, in an attempt to expose Smith's rapacity. The first issue contained statements by sixteen women that the Prophet and his disciples had attempted immoral unions with them, under plea of heavenly permission. A trial took place of the " Expositor " publishers, without allowing the presence of the defendants or a jury. In fact, it was the most curious and irregular trial ever recorded in any civilized country. The result was, of course, conviction, and the city marshal, with his satellites, destroyed the obnoxious printing-office, with all its type and materials. Most of the Gentiles became alarmed, and fled for safety to Carthage, after being outrageously insulted and threatened with death. Exaggerated reports were spread, the county authorities called for the militia, and obtaining response, Smith declared martial law in the city, Nauvoo becoming one great military camp.

With full knowledge now that law and order

were against them, Joseph Smith reconsidered the situation, he and his brother surrendered, and were held to bail. Fresh warrants were, however, sworn against them for treason, an unbailable offence, and they were committed to jail at Carthage. No apprehension was felt that an attempt would be made on the prison; Smith and the other captives, however, plainly showed presentiments that death would ensue. Near sunset about a hundred armed men approached the building, all the militia being at a distance, except a small guard. These were easily overpowered, and the mob took possession. A volley was fired into the prisoners' apartment, one shot killing Hyrum Smith.

The Prophet, having a revolver, discharged it three times with effect. He then tried to escape from a shattered window, but the marauders were outside as well as within. Clinging to the window-sill, he cast wild, imploring looks below. Shots were fired by the mob, and the Prophet fell wounded to the ground, probably dead. To make sure, four rifles were brought almost touching the victim, and discharged into his body. Then a stalwart Missourian, with blackened face, sprang forward, knife in hand, to cut off Smith's head, but it is alleged by Mormons that now an amazing

event occurred. Before the mutilator could carry out his purpose, a flash of lightning glittered from an unclouded sky, knocking the knife from his grasp, and blinding him on the spot. No Gentile record exists of this miracle.

CHAPTER III

POLYGAMY, which was hotly denounced at first, gradually took root and was accepted in 1846, after Smith's death. The primary doctrine was held to explain that though marriages are made in Heaven, yet many mistakes are rife on earth. For example, one man may possess a wife here, selected by Heaven for another's enjoyment, who, in his turn, is wedded to a mate celestially intended to live with his neighbour, and so on. To set these blunders right, every man might exercise the privileges of a husband towards another woman, thus sanctioning "free love."

Of course, this was impossible to be maintained, being quite different to the "spiritual wives" of a later date, and too blatantly immoral. Though elders freely indulged therein, the Mormon Church outwardly protested against polygamy, fearing Gentile reproaches, whom to deceive represented an article of faith.

The priesthood declared they had celestial permission to lie freely. These doctrines were withheld

from converts until firmly installed in the faith, the process being aptly described as strong meat being so unfit for babes that milk appeared, at first, a more suitable diet.

Soon, however, the priesthood's polygamy became so notorious as to necessitate its being condoned by a spiritual " revelation." Brigham Young readily provided this excuse in 1852, pretending to possess in his desk a pamphlet left by Joseph Smith before his death, the contents of which were only now made known. Though Utah's inhabitants welcomed this announcement, it was far too hot and strong for Europe, where many of the missions then entirely died out, and thousands of new converts turned away from proceeding to Zion, owing to this horrible doctrine.

People who had believed that Mormonism was simply one form of Christianity were shocked at the inclusion of polygamy in their theology. The audacity of a vision announcing the restoration of " ancient covenants with all their privileges " staggered the outside world. In Utah, however, a great rush was made for new wives, and old men traded eagerly for young girls. Here polygamy increased rapidly, and in 1856 the whole Church was re-baptized into this new departure. Every Sunday immorality was preached, hundreds of

young girls being forcibly persuaded to adopt the practice. Many of too tender age to marry were sealed to hoary reprobates to wait until old enough to act as wives.

General demoralization naturally resulted, when Brigham Young became alarmed, and a revulsion set in.

Slowly polygamy declined, until, as to-day, it could be no longer *openly* practised. The Mormon theology remained permeated with the argument that nature shows physically polygamy to be natural. In this light Brigham Young's brutal remark becomes comprehensible, when his idea of fatherly duty was thus expressed :

" I pay no attention to the children, but leave that to their mothers, according to the law of nature. The bull pays no attention to his calves."

We must now, however, return to the position after Joseph Smith's death.

A regular panic prevailed ; the people of Carthage, fearing Mormon vengeance, fled in terror, and Governor Ford prudently kept the news of the tragedy till the next day from reaching Nauvoo. John Taylor (subsequently made President of the Mormon Church) was seriously wounded by the same volley that killed Joseph and Hyrum Smith. Curiously enough, one shot struck Taylor's watch,

the hands stopping exactly at five o'clock, sixteen minutes, twenty-six seconds, and Saints now mark that time as the " Solemn Hour of the Prophet's Death." The watch has been carefully preserved.

Ten thousand people or more turned out to receive the mournful funeral procession, his spiritual wives filled the city with their cries, but his lawful wife, Emma Smith, remained quite quiet and resigned.

Smith was now canonized. His evil doings were declared purged, having " sealed the truth with his blood," which created him a sainted martyr. The coffins of Joseph and Hyrum Smith (filled with stones) were interred with great pomp, but friends removed the bodies for private burial. A plot was afoot to rifle the graves, which were actually disturbed night after night. Then the corpses were secretly laid in vaults beneath the temple, the ground was levelled, and scattered debris concealed the spot. Still violation was feared, and the remains were again twice removed, their present resting-place being unknown to the world, and the bones were destined eventually to occupy a glorious niche in the New Jerusalem or Missouri Zion.

With regard to Joseph Smith's character, the most devout Mormon acknowledges how often

he fell into moral sin. Enough is known of him to show how great was his evil influence over women, and that his lusts were responsible for his inconsistent policy in the Church's interests. Animal nature overcame his very able intellect, preventing him from relinquishing tempting evils for what he well knew to be the good of the community. The power of his immediate family died with him, although his nephews continued in the Church. Many were his imitators, but none succeeded in wearing the mantle of the dead. His cruel death cleansed him in public opinion, and gave life to his views; had he lived, the sect would probably have been destroyed by his frailties. It had taken many years for his doctrines to become acceptable in working form, since they originated in his embarrassing vices and crude utterances.

Smith's supposed murderers were tried, but no evidence could be obtained, since eye-witnesses denied all knowledge, and the accused were acquitted. In turn the Mormon officials were also acquitted, when tried for destroying the "Expositor" property.

An immediate leader was now necessary, and many were the "revelations" announced to be made to different claimants desirous of leading the people. Rigdon had a special convention

called for his election, but Brigham Young arriving on the very day of that meeting, made a savage attack, denouncing Rigdon and all his " revelations " as " from the devil," and urged that he be " cut off." This was carried, and Brigham Young calmly took entire control. Promptly he hurried the people through their " endowments," viz. mysterious ceremonies, initiating and passing to the various degrees of priesthood, wherein the novices swore to obey all Brigham Young's orders. Thus were the people bound, by oaths which they feared to break, to this new head.

The defeated Rigdon departed with a handful of followers to Pennsylvania, and many other small sects were formed, " Cutlerites," " Gatherers," etc., which mostly fell to pieces from lack of support.

Brigham Young's power rapidly strengthened, but an anti-Mormon war revived with increased bitterness, and in the autumn of 1844, fostered by exaggerated newspaper accounts, great preparations were made for thousands of men to assemble. The ostensible reason was given as a great " wolf hunt," but it was well understood that the wolves meant Mormons. General Ford, however, with his militia, came to the rescue, and the hunt was abandoned. But in 1845 worse disturbances began, riots, skirmishes, and murders took place, all

attributed to the Mormons, with some exaggeration, but considerable truth, and the irritation of both sides reached the highest pitch. At last the culmination came with a specially shocking murder in Iowa, near Nauvoo. Two wealthy Germans, named Miller and Teiza, were attacked at night with bludgeons and bowie knives. So vigorously did the victims defend themselves that, though fatally wounded, they forced the marauders from the house, falling dead in the yard themselves, after raising an alarm. The country rose in fury, and traced the scoundrels to Nauvoo, where Brigham Young refused permission to arrest the accused, until compelled by the arrival of a large force from Iowa. Then the villains were delivered to justice and duly hanged, while their brother, who had appealed to Brigham Young for protection, was found murdered on a common after a stormy, unwitnessed interview with Brigham.

Mormons now conceived a plan for evading debt by joining in an order called the "Perfect Oneness in Christ," a system which, by the way, grew later at Utah into the "Order of Enoch," or "Perfect Consecration." This so enraged the people of "Adams County," especially at "Lima" and "Green Plains," that they concerted a trick to eject all Mormons living there. A Gentile

meeting being arranged, while the speaker discussed the dangers surrounding them reports of musketry, whistling balls, and shattered windows horrified the assembly. Then cries pierced the air : " The Mormons ! The Mormons ! My God ! men, save yourselves." A desperate rush ensued ; all not in the secret ran from doors and windows, seeking shelter in the brushwood, mounting their horses, and fleeing like frightened rabbits.

Reports spread of an attempted massacre, and mobs arose threatening Mormons with fire and sword unless they at once decamped. They refused, and the outrages began. Turning loose the inmates, and destroying their dwellings, the Mormons were routed and ordered to march to Nauvoo in the pestilential season of malaria and hot September sun. Bruised and groaning, their sufferings were extreme, which they avenged amply on a few Gentiles who happened to encounter the wanderers. Religious feud and civil war combined made indeed for tragedy, which continued all through this terrible autumn.

About the same time some great fires occurred in Pittsburg and other places, which the Mormons averred to be the hand of the Lord avenging their wrongs, and hinted that their other enemies might take warning. This was interpreted as a threat

of incendiarism, and murders on both sides took place. Meetings assembled at Carthage to consider the ejectment of Mormons from Nauvoo; it was agreed they must leave early in 1846, and then all previously committed crimes should be condoned, and an armed guard stationed in the county to keep peace.

Forced to depart, the Mormons strained every nerve to finish the "temple," declaring the Lord would reject them were it left uncompleted. It was a truly beautiful building, which had cost them all dear, the poorest contributing to its creation. In the preparation for removal, however, it was used with other spare buildings as a workshop. Property was sold at panic prices, yet many in all this hubbub still steeped themselves in crime, and in consequence it was announced the President would send a regular army to Nauvoo in the spring. The Twelve Apostles fled in fright to Iowa on February 5th, 1846, crossing the Mississippi on the ice, quickly followed by others, and by June 1st sixteen thousand Mormons were on their way to a new Zion. The temple at Nauvoo was finished in May, and ceremoniously dedicated; then, ere the notes of music had hardly ceased, it was dismantled and all portable furniture and ornaments packed for the new country. A few

Saints who remained behind in Nauvoo for the August election voted the "democratic ticket," but fraudulently sent in three or four names apiece, of their friends, still on the poll-books, though the legal owners had departed. This naturally gave rise to much fresh trouble. Many conflicts again took place, the old fights of Theocracy *versus* Democracy. The hatred of Mormons being intense and widespread, was augmented by the knowledge that many designing people were trying to detain some Mormons for political purposes. Reports spread of their intended return as a body, with reinforcements, and Indian allies, since their temple was now complete. Skirmishes resulted in much ammunition being fired, and the town badly battered, when the Nauvoo forces became so weak and depleted by illness and desertion that they surrendered at discretion, stipulating only for free removal. Hundreds swarmed to see the humiliation of this once proud city of Nauvoo, delivered up to its antagonists, and shorn of power. Mormons were commanded to leave within an hour, and by special grace a few remained till the following day, when in fearful distress and poverty many were thrown houseless on the Iowa shore. Tents were then erected on the banks of the river, women and children taking their chance of perishing

by hunger and sickness. They died by scores, while the men were all scattered abroad, eagerly seeking employment and livelihood. At last some relief was procured, and the wanderers taken by their brethren to the Missouri River.

Thus ended a long contest, when Illinois freed itself from this peculiar people.

CHAPTER IV

THE exiled Mormons' march through Iowa was a veritable ordeal, suffering and sickness increasing daily with the climate and season. One woman who journeyed thus described the horrors.

"All night the wagons came rumbling into camp with half-frozen children screaming with cold or crying for bread, and the same the next day, and the next, the whole line of march. The open sky and bare ground for women and children in February is a thing only to be endured when human nature is put to the rack of necessity, and many a mother hastily buried her dead child by the wayside, only regretting she could not lie down with it herself, and be at peace."

Illness and death reduced their numbers, graves lined the paths and many seceded, taking refuge in Gentile settlements.

Yet the majority pushed on, building ferry-boats to cross the Missouri, and at last concentrated at Florence, slightly north of Omaha, which

the Mormons termed their "Winter Quarters." Many wooden houses and mills were raised, the Church organization was re-modelled, a "Quorum of Three" formed, and unanimously Brigham Young became chosen to replace the Prophet Joseph, with all his offices and titles.

Much discussion took place (as indeed it had for years) as to the Mormons' final home in the West. Oregon was suggested as desirable, but, since it was jointly occupied by Great Britain and the United States, was decidedly unsuitable.

Then an old member of the Illinois legislature, who had been connected with William Smith, the Prophet's brother, instigated the idea of Utah.

A careful study of Mormon history clearly shows that the object of its Church was always the creation of an earthly kingdom, where its own peculiar ideas could be pursued without interference from a constitutional Government. The force of emigration was, however, too strong for the Mormons, and wherever they set up their own Government in a particular new land, the steady following of civilization eventually populated their district. Then the settlers unanimously rose in fury against these self-made Mormon laws, which attempted, under cloak of religious perversion, to sanction what was condemned by civilized nations. Their

trials (brought upon themselves by such arrogant attempts to form a society of their own) were naturally very great. In their efforts to consolidate an immoral kingdom, failure quickly followed primary success.

Their eventual trek to Utah across the desert appeared to assure them of a lasting colony, for they there escaped from American rule. Utah belonged to Mexico, whose Government was very unlikely to interfere with any Mormon practices. These hopes were, however, quickly frustrated, for the year following their arrival, the treaty of Guadaloupe, Hidalgo, again placed the Mormons under the United States.

After many years of bloodshed in endeavours to hold their own, eventually they were compelled to conform to the laws of the land, and even polygamy was, of necessity, practised in secret. The early years of Utah were alternately prosperous and wretched. With a good harvest and promise of mineral wealth, the spirits of the Saints rose mountains high, and exultingly they vaunted themselves to all the world. Then misfortune overclouded them, and their lamentations resembled the Jewish Psalms.

At one time crickets nearly ate up an entire harvest, the sea-gulls arrived and devoured the

crickets, a miracle recorded by a Mormon historian adding, "There were no 'gulls' in the country till the Mormons came."

This may be read with double meaning.

In 1849 a Gentile party, headed by Captain Howard Stansbury and Lieutenant Grunison, arrived to inspect Salt Lake City, forming a very favourable opinion of it, and acknowledging that the Mormons received them with courtesy. These were probably the first Gentiles who ever spent more than a month or two at Salt Lake. Early in 1850 stores were opened, and the Mormons traded, to great advantage, with the emigrants from California.

When Captain Stansbury's mission was completed, and he returned to the States in 1850, an immense number of emigrants started for California. Many remained a long while in Mormon settlements, where increasing prosperity had produced its usual effect, the desire to dominate over all unbelievers. Having laid low for three years, almost unheard of, much of the prejudice against the sect had died out, and large numbers of emigrants determined to remain all the winter among the Mormons. The latter persuaded them by kind hospitalities that all would be most pleasant, until autumn was too advanced for them to leave.

Then, indeed, a series of merciless persecutions began, continuing while the emigrants had any property left of which they could be stripped. Workers were refused their just wages, enormous fines inflicted for the slightest offences, Gentiles were openly insulted in every law case, and had invariably to pay the costs.

Justice Willard Snow boasted from the bench that "the time was near at hand when he would judge Gentiles for life and death, and then he would snatch their heads off like chickens in the door-yard."

The Saints had reached Utah with their ecclesiastical affairs well under the control of Brigham Young's iron grip, and would have needed nothing else, but fears of the prying United States officials rendered a special Government necessary. So the State of "Deseret" was appointed, and it would be difficult to imagine a more treasonable affair. Yet it remains, and its laws are enacted by Utah legislature. The name Deseret was supposed to be in direct fulfilment of prophecy.

On Captain Stansbury's recommendation Brigham Young was created Governor, and all charges of polygamy were stated to be vile slanders. Though Brigham had then four wives, he was said to be a model of purity, and in his elation

preached a remarkable sermon, declaring that the day would come when "the President of the United States should black his boots." He indulged in composing ridiculously bombastic records and State papers, issuing a proclamation for a day of praise and thanksgiving. In this extraordinary document he mixed religion, rules of daily life, and promise for the future, arrogating to himself the administration of ordinances of salvation.

A few quotations from the Proclamation may be given here.

"The Holy Ghost has been committed unto believing, willing, and honest minds, influencing men to flow together from the four quarters of the earth, to a land of peace and health, rich in mineral and vegetable resources, far removed from the strife, contentions, divisions, moral and physical commotions, now disturbing the peace of the nations and kingdoms of the earth. I recommend to all good citizens of Utah that they abstain from everything calculated to mar or grieve the Spirit of their Heavenly Father. That they rise early in the morning of the first day of the New Year, and wash their bodies with pure water. That all men attend to their flocks and herds with carefulness, see that no creature in their charge is hungry, thirsty, or cold; while the women are preparing the best of

food for their households, and their children be ready to receive it in cleanliness and cheerfulness.

" Then let the head of the family, with his family, bow down upon his knees before the God of Israel, praying with full purpose of heart and united faith. Retire to your beds early, that you may be refreshed and rise early again, and so continue until times and seasons are changed, until you arrive unto one of the days of ' Kolob ' (where one day is a thousand years), the planet nearest the Heavenly Father, and if you do not find peace or rest by that time, I will be there, and tell you what you ought to do next."

This arrogance concerning his power after death was even in advance of the position he assumed on earth, and was very typical of the man's pretensions.

Three years after this, Brigham Young and his coadjutors hurried things along exactly as they pleased. Everyone voted unanimously for the Church, and Brigham Young was the Church. All valuable concessions in the State were divided between the legislators and Mormon leaders, under a system called " grants." When the " Land Department," years after, demanded enquiry into these claims, patents in the legal way were obtained, transferring the title to the old priestly " grantee." Brigham gloried in defying officialdom, and in a sermon, still extant, declared if he " crooked

his little finger the officers would be worsted, adding that he had no fear of being deprived of his Governorship when requested by opponents not to sign his name as Governor.

"My name will go as it is in that document," he declared, "and stay there from this time henceforth and for ever. You cannot hinder it. I will be Governor still, after you have done everything you possibly can to prevent it. I am and will be Governor until the Lord Almighty says, 'Brigham, you need not be Governor any longer,' and then I am willing to yield to another Governor."

A certain Judge Shaver, famed for geniality, lived for some time on very friendly terms with the Mormons, when a sudden quarrel arose between him and Brigham Young. One night Shaver retired perfectly well, but was found dead in the morning. Much diversity of opinion existed as to his death, but on enquiry only one witness was called, who declared he had been poisoned, since she had overheard Brigham say, "Judge Shaver knew too much, he dare not allow him to leave the territory." The Mormon coroner's jury decided he had died of some disease of the head.

Another man, named Wallace Bowman, from New York, arrived at Salt Lake for trading purposes. He met Brigham and his bodyguard,

but unfortunately fell out with the former. Bowman was arrested on various charges, kept in prison, and finally released, no evidence being obtained against him. Starting for home, he was shot and instantly killed only a few miles off, " by Indians " (the Mormons said), but the murder was strongly suspected to be by Brigham Young's agency.

A dangerous enemy indeed !

Death also overtook another man, named Babbitt, who disagreed with Brigham, and while journeying across a neighbouring plain, was promptly murdered. This was again supposed to be the work of Indians, yet suspicion pointed to the savages being Mormons in disguise. Brigham, later on, spoke of Babbitt thus : " He lived a fool, and died a fool. When such men undertake to interfere with affairs that do not concern them, I will not be far off. He undertook to quarrel with me, and was killed, by Indians."

So few Gentiles lived in Salt Lake they knew hardly anything outside their business, and were careful not to make enquiries. The Mormon courts and officers regularly thwarted any attempts at justice by Federal officials, and in 1856 it was impossible for the Federal judges to maintain independence.

A lawyer who protested was threatened with

violence; he fled towards California, but was murdered on the way. Utah was practically openly rebelling against the United States, after nine years' attempts at some reasonable kind of law and order. This was much the same as after the six years' Mormon sojourn in Missouri, and for a less period in Illinois. But the difference lay in having no neighbouring population to reckon with, and Brigham Young was a positive despot.

Then there occurred the hideous disasters recorded as the " Reformation " and the " Hand-Cart Immigration," where lives were wasted like water, and, being the chief events of Salt Lake history, they are vivid illustrations of the horrors of religious fanaticism. It really appeared as if the whole community had gone crazy with lust of fury. Providence seemed to have given up the people to the consequences of their own follies. Wholesale insanity might be pleaded as an excuse for the terrible happenings of the next three years, indeed a black chapter in the history of Utah. Since the dark ages, no such flood of rebellion against civilization had been let loose, and in no other State could these events have happened. Few religious bodies would have been prepared to commit such horrors, which will be treated of in the following chapter.

CHAPTER V

MORMONISM became most terrible in 1856. When once regularly established in Utah, the old craving for earthly power broke out of all bounds. A huge mountainous kingdom was planned for Saints exclusively, a tract of eight hnndred by twelve hundred miles lying between mountains, and stretching to Mexico from British America. This the Saints assumed for their territory, with Salt Lake City as the capital. No Pacific railway could be completed for years, and thousands of converts might be expected from Europe, rapidly to be increased by polygamous unions to swell the population.

Little or nothing was said by Mormon missionaries about the obnoxious features of the system, and all that the converts knew was from the statements of Mormons themselves, who held out to their dupes alluring prospects of houses and acres to be owned in a sunny land. They hoped to be able to dictate terms long before national developments should overtake them, and colonists went out from Salt

Lake to these distant parts, filled with enthusiastic rapture.

Four hundred youths established themselves at Lembi, Idaho, with orders to take Indian wives, while Judge Orson Hyde escorted seventy families westward to the Sierra Nevadas. Nearly all of the present Nevada was named the Carson County, Utah. Many more settled in San Bernardino, California, and others travelled towards Colorado (where the vine, fig, and cotton trades flourished). This was nicknamed " Mormon Dixie."

But in the meanwhile the converts from Europe did not arrive quickly enough to satisfy Brigham Young. He was always in a hurry; and as the expense was great from Liverpool to Salt Lake, many were waiting to collect funds. In the winter of 1855 to 1856 Brigham Young and his coadjutors conceived the idea, which sounded fair enough, of making the converts push their own property and food across the plains in hand-carts. Immediately the suggestion bore fruit, two thousand people from England reached Iowa City, which was their meeting-place.

Then the carts took a long time to prepare. Having to be constructed in a hurry, very poorly seasoned timber was pressed into service, and the vehicles were fragile in the extreme.

The framework was made of oak sticks, connected by a cross-piece for a handle, with a pair of light wooden wheels, having very thin iron tyres, the whole thing only weighing about sixty pounds. To every hundred hand-carts were allowed five tents and a wagon drawn by oxen, nobody might take more than seventeen pounds of luggage, which each drew for himself, the tents being carried by the wagons. The parties were divided into bands of five hundred people; some older men and many babies were hauled on the hand-carts, already overloaded with goods. These wretched colonists thus attempted to perform a journey of eleven hundred miles across mountains and desert land, in the worst time of year.

The only missionary who advised such risks should not be taken was Levi Savage. He maintained that, prophecy or no prophecy, it would be wiser to halt until next season. Rebuked by the elders, who declared, "You will hear of storms to the right and the left, but a way will be opened, not a flake shall fall on you," Levi Savage was shouted down, and the dupes, starting on the terrible journey, encouraged by faith and hope, sang cheerfully as they departed.

However, no prophecies softened the cold rigours of the climate, and after travelling for many

weeks they were still in the midst of the mountains, weak, faint, scant of provisions, and seemingly abandoned by all who could have helped. English breeding here was shown at its noblest. Many struggled on in a dying condition, carrying their children till the last possible moment, crossing bitterly cold streams, and feeding the little ones from their own scanty allowances. Mothers dropped fainting in the snow, while young men despoiled themselves of all belongings to help the loved ones. Every morning on they pushed in abject misery, dying at the rate of from one to ten daily; some sank while resting by the camp fires, with long-needed food actually between their lips. Help reached them, and at last they arrived in November, when one-fifth of their number had succumbed to exposure.

Another company of several hundreds were still on the way; these had lost all hope, and waited to die in a little sheltered valley on the North Platte of the mountains. Their provisions were all exhausted; they had even eaten the cart-grease and all the cattle, and were gnawing at bark and roots when the relief party discovered them. Quite one-fourth of this little band had died *en route*, after starting with such joyful songs, of which the following is a sample :

"Hurrah for the Camp of Israel!
Hurrah for the hand-cart scheme!
Hurrah! hurrah! 'tis better far
Than the wagon and ox team."

Several of the survivors were maimed, having lost toes, fingers, eyes, or even feet, which were frozen in the blizzards. One couple, who had left a charming home in Herefordshire, bitterly regretted their folly. The husband sank in the snow, and his wife, unable to move the cart he had pushed in the morning while trying to cheer her on, was compelled to hurry forwards, leaving his body on the roadside, which was first despoiled of shoes and accoutrements by the captain of the band. What a terrible price to pay for listening to the Mormon missionaries!

Ere the survivors of these wretched emigrants arrived in the city, another phase of insanity had commenced, which the sight of them merely increased. The originator of this latest horror was a councillor to Brigham Young, Jedediah Grant. He can only be described as of unsound mind, so wild were his fanatical fancies. The celebrated doctrine of "Blood Atonement" was his conception, the first man ever heard to preach such an abomination. He avowed the idea publicly, and Brigham Young at once endorsed the creed.

It sounds inconceivable that a religious American society could contemplate slaying men to save their souls alive.

Opposed to all the Christianity we venerate, it was yet absolutely and authoritatively taught for years. Being laid down as doctrine by Mormon publications, it was supported with published sermons in their "Journal of Discourses." The hearers remarked of these homilies that they were much stronger than the printed reports. One of these, dated March 5th, 1854, may well be quoted from, as explanatory of this perverted doctrine. Parts of it run thus:

"What should meek people do who keep the commandments of God unto sinners? 'Why,' says one, 'they ought to pray to the Lord to kill them.' Do you wish the Lord to come down and do all your dirty work? Many Latter-Day Saints pray, petition, and supplicate the Lord to do a thousand things they themselves would be ashamed to do.

"But when a man prays for a thing, he ought to be willing to perform it himself. Yet if Latter-Day Saints put covenant-breakers to death, it causes a whining in Israel.

"Again, the Lord God commanded them not to pity the person whom they killed, but to execute

the law of God on persons worthy of death. This should be done by the entire congregation, showing no pity. There may be quite a revolution among Mormons before such a commandment can be completely obeyed. If a man tried by a law tribunal gets a rope round his neck, and is hung up like a dead dog, it is all right. But if the Church steps forth to execute the law of God, O! what a burst of sympathy it causes. I wish we were all in a situation to do that which is justifiable before God, without any contaminating influence of Gentile laws and traditions, that the People of God might lay the axe to the root of the tree, and every tree that bringeth not forth good fruit might be hewn down.

"Putting to death transgressors would exhibit the law of God, no matter by whom it was done. That is my opinion."

Brigham agreed to all this absolutely, and added these words:

"There is not a man or woman who violates the covenants made with their God that will not be required to pay the debt. The blood of Christ will never wipe that out, your own blood must atone for it; the judgments of the Almighty will come sooner or later, every man and woman will have to atone for breaking their covenants."

Many dissenters, alarmed, fled the territory, but by 1856 Grant had developed such maniacal fury that he declared the time was come to "go up and down the street with broadswords, asking, 'Are you for Christ? Whoever is not will be cut down.'"

Thus he began preaching a "Reformation," and many wild fanatics joined him willingly. Now elders were sent to settlements and stationed at meeting-places to persuade everyone to confess their secret sins and reveal all their private arrangements. Teachers were appointed to pry into every household and unearth their histories. People of all ages were asked the most horrible questions on inconvenient subjects, marital relations discussed rudely and ignorantly, outrageous counsels being subsequently given. Girls were told that "to be saved" they must marry old men, polygamously or otherwise, as young men had not been sufficiently tried in righteousness. Engagements were brutally broken, and daughters traded to elderly reprobates, as if they were cattle, even at the age of thirteen.

Confessions were made in writing, signed, and filed away for future use against the victims. So appalling were these records that when more modern ideas prevailed, all were eventually destroyed.

On the arrival of the hand-cart sufferers this madness much increased. God was supposed to be angry with His people, or the winds would have been tempered, and quickly Utah was pervaded by a veritable epidemic of frenzy. In figures of speech the bloodiest doctrines were recommended. The New Testament was ignored, and only Hebrew texts were respected. All the bloody stories of Israelites found favour, Jael and Phineas becoming favourite types of virtue. Plural marriages were performed as quickly as the officials could pass the couples through the necessary Endowment House ceremonies, and naturally, with this wicked spirit abroad, blood was very soon shed.

Dissenters, and all who doubted, were first terribly ill-treated, and then actual murders began. Victims who refused to confess guilt, or failed in zeal, were ducked in the river, whipped, cast naked in the snow, and their houses attacked. Even the bishops supported these outrages; one, for example, named Blackburn, preached at a Sunday meeting, in 1857, that his congregation must learn the use of their knives. "Much work lay ready to hand, and they dare not lag behind in good works."

Rebellion against the priesthood was regarded as a mortal offence. Strict obedience to leaders,

"asking no questions for conscience' sake," was the test of a good Saint, and the paying of tithes covered multitudes of sins.

After this, shocking murders at Springville took place, in March, 1857, of a father and son, named Parrish, whose only offence was unbelief and a determination to leave the territory. A Bishop's Council condemned the father to death, and two Saints, Durfee and Potter, were ordered to kill them, who, gaining the confidence of the Parrishes, induced them treacherously to flee by night. Then, concealed Mormons fired on them, and by a blunder also killed Potter. The wounded father fought hard for life, but was absolutely hacked to death with knives. His son was shot dead, and a younger brother wounded. Full confession was subsequently made that all these happenings were by the explicit orders of Brigham Young.

Only a month after this, Henry Jones and his mother were foully murdered, on various unproved charges. Their bodies were terribly insulted and exposed, then placed in a dug-out half underground dwelling, and the roof broken in, the mass of debris forming their only grave.

In that dreadful time many more wild outrages took place, and Brigham Young approved of them all. He says :

"All mankind love themselves, so on this principle a man would be glad to have his blood shed. This would be loving ourselves to an eternal exaltation. Will you love your brothers or sisters likewise, when they have a sin that cannot be atoned for, without the shedding of their blood? That is what Jesus Christ meant. He never told men to love their enemies in wickedness—never. He never meant any such thing. His language must be left for those to read who have the spirit to discern between truth and error, who can discern the things of God. Jesus Christ never meant we should love a wicked man in his wickedness. I could refer you to plenty of instances where men have been righteously slain, in order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance (in the last resurrection there will be), if their lives had been taken, and their blood spilled on the ground as a smoking incense to the Almighty, but who are now angels to the devil, until our elder brother, Jesus Christ, raises them up, and conquers death, hell, and the grave. I have known a great many men who have left this Church, for whom there is no chance whatever for exaltation, but if their blood had been spilled it would have been better for them. The wickedness and ignorance of nations forbid this

principle being in full force, but the time will come when the law of God will be in full force. This is loving our neighbour as ourselves; if he needs help, help him, if he wants salvation, and it is necessary to spill his blood on the earth in order that he may be saved, spill it.

"Any of you who understand the principles of Eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, rest not satisfied until your blood be spilled, that you may gain that salvation you desire. That is the way to love mankind. Light and darkness cannot dwell together, and so it is with the Kingdom of God. Now, brethren and sisters, will you live your religion? How many hundreds of times have I asked that question? Will the Latter-Day Saints live their religion?"

This "Discourse in the Tabernacle" of February 8th, 1857, was published in the "Journal of Discourses," Vol. IV, pages 219, 220.

This is indeed a terrible travesty of the text, "Love thy neighbour as thyself."

A horrible example, fully proved, soon occurred. While a missionary was away his wife proved untrue, but on her confession he forgave and took her back. When the so-called "Reformation" reached its most diabolical stage, it was decided that the wife

could never be "exalted" until her blood had atoned for her sin. She agreed to be thus "saved," and, seated on her husband's knee, after the couple warmly embraced each other, he coolly cut her throat, imagining he was sending her to glory.

Afterwards this infatuated man preached the doctrine with great enthusiasm, he had other wives, possessed money, and seemed a prosperous man.

The attributes imagined to pertain to "blood" were various. It was equally called "sanctifying," "atoning," imputed or "redeeming," and never ridiculed or denounced.

When this mania somewhat subsided a faint remnant of common sense prevailed. Many confessed shame at the remembrance, and worked hard at the harvest of 1857, which promised fair. In the meantime officials of the States and Washington, being cognizant of the terrible fanaticism which had contaminated Utah, at last worked up the Government to action.

Big Cotton Wood Lake is situated twenty-four miles from Salt Lake City, and on July 24th, 1857, all Mormons, who were able, assembled there to celebrate "Pioneers' Day." This was the anniversary of Brigham Young's arrival in the valley. Patriots all looked forward to and regarded it as a

higher festival than Christmas, New Year's Day, and July 4th all combined. Unrestrained merriment and dancing was indulged in, when suddenly Elder A. O. Smoot rode up, exhausted with haste, announcing to Brigham Young that President Buchanan had despatched a fresh set of officials to Utah, accompanied by an army, who were even now marching rapidly on their way.

Brigham received the news with fury, exclaiming, "God has granted my wish, and the devil has taken me at my word. I said that if the minions of hell left me alone for ten years I'd ask no odds of the United States or the devil. They've taken me at my word, and shall see that I am ready."

President Buchanan, being determined to conquer Brigham, sent three thousand men, under General Harney, preceded by Captain Van Vliet, who was sent to procure army supplies, and to assure the people of the Government's peaceful intentions. He found, however, preparations for war proceeding, and speaks thus in his report:

"I told the Governor and influential men, frankly and plainly, what would be the result of their present course. Though they might prevent the small military force now approaching Utah from marching through the narrow defiles and rugged mountain passes this year, yet next season

the United States Government would send sufficient troops to defy opposition.

Invariably was the answer the same:

"We are aware of it, but when those troops arrive they will find Utah a waste, every house burned to the ground, every tree cut down, and every field laid waste. We have three years' provisions in hand, which we shall hide, take to the mountains, and defy the Government. On Sunday I attended their religious service, where Elder Taylor preached, referring to the approach of the troops, and declaring they should not enter the territory. Speaking of the probability of our overwhelming forces being sent against them, Taylor desired all present, who would burn their buildings, cut down their trees, and lay waste their fields, to hold up their hands. Unanimously the audience of four thousand persons raised their arms."

Again Theocracy *v.* Democracy broke out, an old repetition. Captain Vliet returned to Washington in November, and on hearing his report the Government waxed vigorous.

A force numbering ten thousand, with camp followers, was despatched, and on reaching Green River, the Utah boundary, the Commander received a document from Brigham Young, for-

bidding their entry. This was addressed "To the officer commanding the Forces now invading Utah Territory," and signed by Young, as "Governor and Superintendent of Indian affairs, Utah Territory."

Brigham immediately placed his territory under martial law, all the militia and able-bodied men were ordered to "hold themselves in readiness to march at a moment's notice to repel invasion." Two thousand men were told off to "occupy the mountain passes, to defend their hearths and homes against the violence of the army." Also it was proclaimed that, "if any proved traitor, or attempted to shield his own, when the day came to burn and lay waste, he should be sheared down, for judgment should be laid to the line, and righteousness to the plummet."

Naturally the effect of such orders was a positive reign of terror. Brigham's satellites spied on their neighbours, some trembled and tried to escape; many of these were murdered, under pretence that they deserved death for other offences.

Brigham spoke at this time (recorded in a published report) as follows:

"They say that their army is legal, and I say that such a statement is false as hell, and that they are as rotten as an old pumpkin that has been

frozen seven times and then melted in a harvest sun. Come on with your thousands of illegally ordered troops, and I will promise you, in the name of Israel's God, that you shall melt away as the snow before a July sun. You might as well tell me that you can make hell into a powder-house, as to tell me that you can let an army in here and have peace, and I intend to tell them and show them this, if they do not stay away. God bless you. Amen."

Meantime the Mormon militia were busily fortifying all mountain passes. In a rocky defile called Echo Cañon they caught an old Indian trader, named Yates, accusing him of being a spy. He requested legal trial at Salt Lake City, and proceeded thither under guard. Lying asleep that night in camp, his brains were dashed out by an axe, his murderers burying him on the spot, and kindling a fire over the grave to conceal their crime. Confessions were made later that this atrocity was committed by direct orders from Hosea Stout, a Mormon leader, and Brigham's son, Joseph, a spy of his father's.

The United States army, generalled with little skill, sustained terrible losses and sufferings. On October 4th, 1857, the Mormons captured and burned, on Green River, three supply trains, which

consisted of seventy-five wagons loaded with provisions and army tents, also they drove off several hundred animals. The army tried to get round another way by Soda Springs, but winter storms prevented them. The misery was indescribable, five hundred animals dying in one night, and a camp on Black's Fork was suggestively named "The Camp of Death."

Joy naturally reigned throughout Mormondom. They vaunted the fact that they had defeated the United States so far, and felt certain they would succeed even more completely in the spring.

Their popular songs breathed ridicule and challenges to all the Gentiles. One ran as follows, to the accompaniment of a "Du Dah" chorus:

"Old squaw-killer Harney is on the way
The Mormon people for to slay.
Now, if he comes, the truth I'll tell,
Our boys will drive him down to hell.

"There's seven hundred wagons on the way,
And their cattle are numerous, so they say.
Now, to let them perish would be a sin,
So we'll take all they've got, for bringing them in."

Also a great deal more to the same effect, and it will be seen their poetry was none of the best.

Among the Mormons, universal belief reigned

that the United States were crushed, and an extract from a Mormon woman's letter to a Gentile daughter will illustrate this. It was published in the "Providence (R.I.) Journal."

"I expect you have heard the loud talk of 'Uncle Sam's' great big army coming to kill the Saints. If you did but know how the Saints rejoice at the folly of the poor Gentiles! The time is very near when one man shall chase a thousand, and two shall put ten thousand to flight. Zion is free, she is hid in one of the chambers of the Lord. We do not fear 'Uncle Sam's' soldiers. We only fear our Father in Heaven. If you could hear the Prophet's voice as I do, and the lion of the Lord roar from the mountains, and know how near the scourge of the Lord is upon the Gentiles, you would flee to the mountains with haste. The Lord has called all the elders home, to bind up the law and seal the testimony. What comes next? Judgment, hailstorm, thunder, lightning, pestilence, war: they that will not take up the sword against their neighbour must flee to Zion for safety. Will you come, oh! my dear children?"

But, of course, their triumph was short-lived. Even the most foolish of the Saints could not but realize that when the snow melted from the passes, in the army must rush. The President being

supported by the mass of his people, arrangements were made with heavy expense for a sterner campaign in 1858.

Colonel Cane started from New York for San Francisco, encouraged by the President, to arrange terms with the Mormons, and soon convinced Brigham Young that only diplomacy would save him from utter ruin. By a mistake, Colonel Cane was arrested as a spy, and a quarrel ensued concerning his release between Governor Cumming and General Johnston, which ended in Colonel Cane's enthusiastic reception in Salt Lake City. The army, however, could not be controlled, having orders from the Secretary of War, and on June 26th the Federals marched into an almost deserted city, for Brigham Young had, as a precaution, suddenly removed twenty-five thousand people in April. Nine-tenths of the houses were empty, and arranged with combustibles ready for a conflagration. The troops injured no one and halted at Camp Floyd, forty miles south of the city, but in the meantime the Mormons continued their flight in great misery and trouble.

Brigham, at a mass meeting, had declared the " Mind of the Lord " was now for flight, but where to was not disclosed, though he hinted they should make for a larger desert region that no white man

knew about. He added, " I am going there, where we should have gone six or seven years ago. Now we are going to see whether the sheep will follow the shepherd. I do not care if they follow or not."

This futile Mormon war ended with a return of the people (ordered by Brigham Young at Provo on July 5th) and much tribulation for the Saints. Many ups and downs are recorded, and Mormon fanaticism was stimulated, fresh officials were installed, but the new judges in 1858–9 were fated to undergo a terrible experience. The greatest crime which has darkened the history of Utah must be touched on in the next chapter, viz. the hideous record of the famous Mountain Meadows Massacre.

CHAPTER VI

REVENGE was the chief cause of that ghastly tragedy, known to all time as "The Mountain Meadows Massacres," and can be traced to a murder in 1856.

Parley P. Pratt, a zealous Mormon missionary, clever writer, and speaker, of attractive personality, converted many to his views. Amongst his followers was a Mrs. Hector McClean, of Arkansas. An affection sprang up between the two; they eloped to Salt Lake City, and though Pratt had already five wives, the couple were married polygamously. McClean did not appear to care at the time, ignoring his erring wife, but two or three years after, when she arrived with Pratt on a proselytizing mission, and stole away her own children, McClean determined on a bloody revenge.

Pratt was arrested for kidnapping at Fort Smith, Arkansas, but the woman declaring it was entirely of her arrangement, he was released, and fled for safety across the line. Then McClean pursued him, being encouraged and assisted by the neigh-

bouring people. He overtook Pratt in the open country, and after a desperate struggle wounded him mortally with a bowie knife, finally shooting the abductor as he lay on the ground.

McClean was neither blamed nor arrested for this crime, taking his leave that evening for New Orleans, amidst the cheers of those who held it as no wrong that a man should defend his honour.

However, the Mormons thought differently, regarding Pratt as a martyred Saint, and awaited their chance for vengeance.

Shortly after a richly laden company of Arkansas folk and Missourians, passing through Utah, appeared to represent the longed-for opportunity.

Many wealthy men with their families, young ladies, doctors, and lads from an Eastern city, were the passengers, mostly related to each other. Forty wagons, containing property worth some sixty thousand pounds, carriages, ladies' riding horses, jewellery, and pianos, besides cattle, accompanied the travellers. Suddenly the people whose land they traversed began to show hostility, and trying to hurry on, the pilgrims found that matters only became worse. At Cedar City, scenting real danger, the emigrants trebled their efforts to escape, but on arriving at the valley called Mountain Meadows,

they paused to recuperate, before entering the Ninety Miles Desert.

Plots were being hatched at Salt Lake City for the destruction of these people; orders issued to sell them nothing emanated from George Smith, a councillor of Brigham Young. This was confessed to later by John Lee, as Bishop and President.

Quickly Lee assembled a council, and declared he was commanded "to follow and attack the accursed Gentiles, and let the arrows of the Almighty drink their blood." Stating that they were from Missouri, whence Mormons had been expelled, and Arkansas, where the apostle Parley Pratt was assassinated, Lee recalled the deaths of Joseph and Hyrum Smith, besides the massacre at Hawn's Mill.

These records fired the hearers, and arrangements for revenge were commenced. Two men hesitated all one night, pleading for God's forgiveness of the wrong, yet they were roughly compelled to assist in the work.

As usual "Indians" commenced the onslaught, and creeping near unperceived shot a dozen of the emigrants while breakfasting, who were taken completely unawares, imagining for the moment they were in security. Defending themselves far more staunchly than was anticipated, the siege

continued for nearly a week. Trenches were sunk to hide the women and children from the supposed savages, and at last the Mormons decided on treachery, being anxious to end the strife. They ceased firing, and sent a cartload of white men waving a white flag, as if coming to relieve the sufferers. Shouts of joy were raised at this apparent deliverance. Lee and his party approached arranging for surrender, to which the victims agreed. All the emigrants' arms were to be given up and taken care of, which being arranged, the travellers promised to return home amidst joyful congratulations on escaping the Indians, and being protected by civilized men. Wagons, fighting men, women, and children were just passing a hollow in the road, when a hand signal was given by one Ike Higbee standing on a height above. The command rang out, " Halt. Fire."

Instantly the Mormons shot nearly all the men, amidst screaming women and children. Nameless horrors were perpetrated by both Indians and Mormons, who, flying on the spoil, tore jewels from the women and beat in the heads of the dying.

No mercy was shown to these hapless victims, so treacherously assassinated. A piteous scene is related of one fair young girl, who begged for life

from one of John Lee's sons. He seemed to waver, but his father advanced and murdered her instantly. An Indian boy was entreated by two women to hide them and save their lives. He attempted to do so, but at that moment John Lee and Bill Stewart appeared, and with menaces compelled the youth to reveal where the terrified girls were crouching in a thicket. They knelt to Lee, entreating to be spared, but he instantly cut the throat of one, and the other, having meanwhile run away, he overtook and smashed in her skull. Their bodies lay long unburied, and when found were, strange to say, undevoured by birds or beasts. This incident was regarded as somewhat supernatural.

Lee's accomplice, Bill Stewart, trampled over scores of dead bodies, killing with his bowie knife any who yet breathed, and stripping the corpses, robbed them right and left.

Before the final attack these emigrants had compiled and signed a paper, describing their woeful plight and praying for help, addressed to "Masons, Odd Fellows, Baptists, Methodists, and all good people in the States." This document was confided to three specially athletic youths, who attempted to escape with it. Next night two of them were slain, and the third, who had all but reached safety, was butchered by some

soldiers sent in pursuit. This written statement was preserved intact for several years, but on Lee hearing of its survival, he burnt it, while severely censuring the man who concealed it.

There were about seventeen children saved, but Lee made away with one who was old enough to remember and talk of the massacre; the others were after a long while discovered and returned to their relations in the United States. Mormon leaders divided amongst themselves the confiscated property, having been careful not to injure any of the valuables, and some were sold at public auction, labelled, as a grim joke, "Property taken at the siege of Sebastopol." The best of the cattle were saved by the Church to improve their stock, and the rest driven to Salt Lake City and exchanged for boots and shoes.

The corrupt and murderous practices which culminated in the wholesale slaughter at Mountain Meadows were but enlargements upon the doctrines of a revelation which became the law of the Mormons. This was published in the "Millennial Star," January, 1853, and its origin was generally attributed to Joseph Smith, though the reorganized Church maintains that Brigham Young himself was the author, as well as the publisher, of the degradingly immoral document. It commenced

by giving Divine power to the priesthood, for all time and eternity, through the medium of God's anointed.

"I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on earth at a time on whom this power and the keys of the priesthood are conferred."

The priesthood was given a very free hand in this supposed revelation.

"I have endowed him with the keys of the power of this priesthood. If he do anything in my name, and according to my laws, and by my word, he will not commit sin."

Then follows the law as regards polygamy:

"If any man espouse a virgin, and desire to espouse another, and the first give her consent, and he espouse the second, then he is justified; he cannot commit adultery, for they were given unto him, he cannot commit adultery with that that belongeth unto him, and to no one else. And if he have ten virgins given unto him by this law, he cannot commit adultery."

The unfortunate woman was practically bound to give her consent to her husband taking further wives, as she was taught that unquestioning obedience was the highest virtue, and rebellion was the sin of witchcraft. Besides this, a terror

was held over the first wife by the following part of this "revelation."

"If any man have a wife, and he teaches her the law of my priesthood as pertaining to these things, then shall she believe and administer unto him, or else she shall be destroyed, saith the Lord your God."

In fact, this "revelation" is the most soul-destroying, woman-oppressing, happiness-crushing system of marriage that the most depraved man ever attempted to foist upon humanity. The whole long "revelation" may be summed up in giving Divine permission to murder unbelievers, and to permit polygamy.

A ghastly tyranny had grown up, and the man or woman who protested against plural marriage, or, in fact, against any order of the Church, was "removed." Organized raids were arranged by the priesthood, who decided thus to "remove everything obnoxious to the Kingdom."

Historical records teem with proofs of cruel murders of apostates. Brigham Young ordered the Church to keep a watch on suspicious characters, and not allow them to leave his territory. Should they attempt flight, "dog holes in the hedges should be stopped with them." At all costs Gentiles and apostates must be absolutely destroyed.

Brigham Young proclaimed, "I know when you hear my brethren talking about cutting people off the earth that you consider it a strong doctrine, but it is to save them, not to destroy them."

It is marvellous to observe how (as we have seen) this doctrine "caught on." It riveted the Mormon imagination and became popular, finding expression in tragedies so terrible that if they were not vouched for, and thoroughly authenticated, they would simply seem incredible.

Secrecy as to the Mountain Meadows Massacre was well maintained. Brigham Young's order to the bishops of his Church ran as follows: "Don't talk about this thing even among yourselves—especially let the women keep still about it—let it be forgotten as soon as possible."

All went on as usual. The legislature sat, a ball was given by the Governor, from which the Councillor and Representative (named Lee and Haight) each carried off another wife in recognition of their services. These marriages were "sealed" in the Endowment House by Brigham Young. Traces of the massacre were obliterated by a new road for travellers being cut, fearing lest outsiders should discover skeletons, and no comment on the disaster appeared in the Mormon newspaper, the "Deseret News."

All seemed safe, and as if the horrible affair had blown over. This, however, was not to be entirely the case. People woke up later on, when the excitement had subsided, and alarming rumours spread abroad. Under the influence of drink strange truths were told, and a short description of the affair was circulated in a Californian journal. Immediately this was denied in the "Deseret News"; then a massacre was confessed to, but attributed to Indians, so piece by piece the truth leaked out, and Judge Cradlebaugh took the matter up in 1858, when witnesses were examined privately at night. Again in 1859 General Carleton investigated the facts more searchingly, and erected a cross and monument over the heaped remains. The inscription ran thus: "Here lie the bones of one hundred and twenty men, women, and children, from Arkansas, murdered on the 10th day of September, 1857." On a cross-beam was painted, "Vengeance is Mine, saith the Lord, and I will repay it."

This erection was demolished by Brigham Young's orders. He remarked the inscription ought to have run thus: "Vengeance is Mine, saith the Lord, and I have repaid it."

After this John Lee, the murderer, was expelled by the Mormons, to pacify the Federal officials,

and he fled from the settlement. However, he was arrested in 1874 by a strategy of Marshall Owens, who captured him while visiting his four wives at Panguitch. Intense excitement was felt at Utah, and, indeed, further afield, when Lee was tried at Beaver in 1875. Crowds arrived from the East and West, the attendance was unprecedentedly large, and this fact is worthy of note, for it was the beginning of any light being thrown on the inmost doings of Mormons to the world at large. The guilt was incontestable, and Brigham Young's character was exposed to the world.

Then in alarm the Mormons turned against Lee, denounced him in the Press, and wished to silence his mouth with death, complaining " that innocent and noble men should be accused of complicity with him." Lee declared that all the murderers were dead, or had left the country, but his statement was proved absolutely untrue by many people. Witnesses were most difficult to obtain, and when subpœnaed pretended they knew nothing of matters which had roused the world. But one stolid, apparently uninterested Dutchman, named Philip Klingensmith, spoke out for justice, and detailed the horrors with very unexpected veracity. He specially described the most horrible scene where women, nursing children in their arms,

were mercilessly shot down, and all who heard then turned to gaze on Lee, whose trembling attitude spoke volumes as to his guilt.

This trial Brigham Young declared it was impossible for him to attend, and he published a denial of any complicity with the massacre broadcast through the land. Now came in the priesthood's dominating power. Though murder was proved to the hilt, the Mormon jurymen were forbidden to convict, so the whole affair was absurd. While pretending to know nothing of the matter, they within the jury-room attempted to upset the testimony by stating circumstances which they had seen, and delivered unctuous Mormon homilies to support their views.

This so infuriated the public that, in extremity, Brigham Young consented to another trial, which was held in September, 1876, and at last Lee was convicted. Eye-witnesses were called who had seen Lee commit various murders. One woman's brains he blew out, one man he beat to death with a gun, shooting others, and then finished off all the wounded men in the wagons.

He appealed, but the verdict was confirmed, and he was shot on March 23rd, 1877. Lee left a written confession, which was published, some quotations from which will be interesting, if

only to illustrate the extent of the priesthood's dominion.

"Those with me at that time were acting under orders from the Church of Jesus Christ of Latter-Day Saints. The horrid deeds these committed were done as a duty, which we believed we owed to God and our Church. We were all sworn to secrecy before and after the massacre. The penalty for giving information concerning it was death. Two weeks after the deed was done Isaac Haight sent me to report to Governor Young in person. I asked him why he did not send a written report. He replied that I could tell him more satisfactorily than he could write, and if I would stand up and shoulder as much of the responsibility as I could conveniently, that it would be a feather in my cap some day, and that I would get a celestial salvation, but the man that shrunk from it now would go to hell. I went, and did as I was commanded. Brigham asked me if Isaac Haight had written a letter to him. I replied, 'Not by me, but he wished me to report in person.' 'All right,' said Brigham. 'Were you an eye-witness?' 'To the most of it,' was my reply. I told him of the killing of the women and children, and the betraying of the company. When I was through he said it was awful, that he cared nothing about the men, but

the women and children was what troubled him. I said, 'President Young, you should either release men from their obligation, or sustain them when they do what they have entered into the most sacred obligation to do.' He replied, 'I will think over the matter, and make it a subject of prayer, and you may come back in the morning and see me.' I did so. He said, 'John, I feel first-rate. I asked the Lord if it was all right for the deed to be done, to take away the vision of the deed from my mind, and the Lord did so, and I feel first-rate. It is all right. The only fear I have is of traitors.' He told me never to lisp it to any mortal being, not even to Brother Heber. President Young has always treated me with the friendship of a father since, and has sealed several women to me, and has made my house his home when in that part of the territory—until danger threatened him."

Lee was executed at Mountain Meadows, a hundred yards east of the victims' monument. He confessed to five more murders at the last than he had previously admitted, addressed the bystanders, and died instantaneously, on five soldiers being given the word of command.

His parents were Irish, and he was educated as a Catholic, not turning Mormon until 1836. So passed away a very central Mormon figure, who was

thus described by an old man who knew him from childhood :

" John Lee was a man who would share his last biscuit with the traveller on the desert, but would cut that traveller's throat the same hour if Brigham Young gave the word." It was related of Lee that he had previously declared, " I will never mention any names or betray my brethren. Those men were God-fearing men. Their motives were pure. They knelt down and prayed to be guided in council. But they were full of zeal, and their zeal was greater than their knowledge."

CHAPTER VII

IN November, 1858, a legal court was opened at Salt Lake City by Judge Sinclair for enquiry into polygamous treason and intimidation, but hardly any action was taken. In one case the "Deseret News" actually praised a murderer for his cunning and courage, the outrage having been committed in the open street.

A curious attack occurred, which was attributed to the influence of spiritualism, and carried out by the "Danites." These were a quasi-military body of great strength and ability, well accustomed to perpetual conflict with outsiders, and most of the horrible deeds of bloodshed in Illinois and Missouri were perpetrated by this band. They were thoroughly acquainted with all the surrounding country and mountain fastnesses. They had a system of signs, like the Boy Scouts of the present day, and had many methods which they turned to their own advantage for molesting strangers. Two friends, named Arnold and Drown, were at the house of a mutual acquaintance in Salt Lake City,

when up rode a party of eight Danites, headed by the notorious Bill Hickman, and called for Drown to come out. Fearing enmity, the friends barred themselves in, but these Danites burst open the doors and murdered both. It was alleged that a spiritual séance was being secretly indulged in, and that the priesthood ordered the massacre, since the Hebrew Scriptures command the death of all who "go a-whoring after familiar spirits and all who peep and mutter."

But the truth never came to light, and when three people were actually assassinated within sight of the grand jury room, no further arrests were made. Secret murders were rife, and at least one a week took place in the city. Many of these were the penalties of opposition to the priesthood, which maintained its drastic sway, and they created indeed an epoch of terror. Bill Hickman, the Danite, was undoubtedly the leading spirit, for when he fell into disfavour and fled to Nevada, he confessed his share in forty-three cold-blooded assassinations.

After this time of terror, which reads monotonously of horrors, Gentile merchants settled in business at Salt Lake. Between 1853 and 1858 much poverty from famine had been felt, particularly in the southern districts. Grasshoppers,

drought, and unusually severe winters were all in turn the causes of desolation, and three-parts of the cattle in Utah perished.

But the army's entrance appeared to change the luck, prosperity reigned again, and the next season was fruitful, trade springing up with Nevada and Colorado. Merchant princes rose to fame, the Overland Mail Service became of the highest importance, Brigham Young utilized much capital by fraternizing with Gentile merchants, and general amity prevailed. This Eldorado, however, lasted but a short while, when hostilities again broke out, owing to repeated murders and failures of justice. Suddenly the Gentiles, being disgusted at the broken Mormon promises, caused fresh friction, and Joseph Smith's prophecies of 1832, with Brigham Young's and Heber Kimball's statements, were recalled, viz. that the "war would continue till nearly all the men were killed."

In October, 1862, the new official, General Connor, strove hard for the right, and protected hundreds of dissenting Mormons who left Utah. This infuriated the Brighamites, as also did the anti-polygamy move which prevailed. Stores were doubled in price, and troubles had to be faced again. Regiments were brought to Camp Douglas, and the Mormons found, eventually

it was better policy to submit, and that the presence of troops was really good for trade, when another epoch commenced of moderate prosperity.

The first anti-polygamy Bill was passed on July 2nd, 1862, but it caused little stir. The practice was stigmatized by the Republicans as barbarous, yet for twenty years after few measures were taken to uphold the law. Governor Harding, of the United States Government, who suggested some attention being paid to the recently passed law, was attacked with insults from the priesthood, and lurid sermons were preached in support of the immorality. Then Harding was ordered off to Colorado, and various Governors succeeded him with no better success, holding their own when possible, but all retiring thoroughly hated by the Mormons.

The rule of the Church continued hard and fast, carrying all before it, war was again on the eve of breaking out, and Mormon houses prepared for burning before the inhabitants deserted them. However, the scare somewhat subsided on the arrival of General Connor with a detachment of Californian Volunteers, who re-established order, peaceful suggestions being made. A Conservative paper, called the "Vidette," was started, and grand displays celebrated for patriotism. But when a ball was given by Mormons in honour of

General Connor, who was leaving, another match was struck to fire resentment.

The ladies invited declined to meet plural wives, absolutely refusing to come, and, on their side, Brigham Young's wives declined to "associate with Gentile prostitutes on any terms!"

All the worst feelings broke out again more bitterly than ever, since the Church would not go hand in hand with Democracy.

When, a little later on, Governor Bross, of Illinois, Mr. Samuel Bowles, and Albert Richardson, a successful writer, travelled together to Utah, they interviewed the Mormon leaders with great effect. These were the first people who plainly and openly advised the stopping of polygamy, declaring it was the main objection to Utah being admitted as a State.

Brigham Young replied by a straight question: "If we could, or should, surrender polygamy, would not your people then go on, and insist on our giving up our form of Church government and many other things?"

Reassured as to this by his visitors, who declared no further alterations would be asked for, fresh intrigues were commenced. This promise was readily made, viz. to relinquish polygamy, since the Mormons knew they could pretend to having

fresh "revelations" from Heaven, whenever they wished to alter the agreement.

There should be no misunderstanding about plural marriage, in justice to the women of Utah. None can doubt that it appealed to their sense of self-abnegation, and they were considered utterly selfish if they could not bear to share their husbands with others. It was a daily life of sorrow and cross-bearing for a tenet of faith. They were told it was a Divine command, to bring new holiness into a wicked world. They struggled desperately between their own desires and obedience to God, whom they were taught to believe ordained this terrible curse. Mormons claimed publicly that women "got used to plural marriage, and are happy in it."

But that could never be, for it wars with human nature; the men pretended it troubled them, while indulging freely, but for the women it was simply martyrdom. One "apostle" said, "We think no more of taking another woman than buying another cow."

Brigham Young, who as Revelator, President, Seer, and Prophet, held the "keys" of the sealing ceremony, called upon those about to be married to stand before him, accompanied by the former wife. She, poor creature, was compelled to place

the bride's hand in her husband's, "to be his lawful wedded wife for time and all eternity."

The concluding words of the ceremony will here be interesting, for their hypocrisy and blasphemous assumption, as various accounts will follow later of these unnatural unions, and their wretched results.

"In the name of the Lord Jesus Christ, and by the authority of the Holy Priesthood, I pronounce you legally and lawfully husband and wife for time and for all eternity: and I seal upon you the blessings of the holy resurrection, with power to come forth in the morning of the first resurrection, clothed with glory, immortality, and eternal lives. I seal upon you the blessings of thrones, and dominions, and principalities, and powers, and exaltations, together with the blessings of Abraham, Isaac, and Jacob, and say unto you: Be fruitful, and multiply, and replenish the earth, that you may have joy and rejoicing in your posterity, in the day of the Lord Jesus Christ. All these blessings, together with all other blessings pertaining to the new and everlasting covenant, I seal upon your heads, through your faithfulness unto the end, by the authority of the Holy Priesthood, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

CHAPTER VIII

AS the history of Mormonism mainly centres round the burly figure of Brigham Young, a sketch of his life and pursuits will not come amiss here, for it sheds light on his actions, and assists in understanding the character of this man of many wives. Born on June 1st, 1801, in Vermont, he began life as a field-labourer, and then learnt the business of house-painting. The family was absolutely commonplace; his ten brothers and sisters failed to rise in the world like Brigham, and did nothing of importance. It was not until 1832 that he embraced Mormonism, being converted by Samuel Smith, a brother of Prophet Joseph Smith, who perceived his talents, declared he was gifted of God, and would "one day lead the Church."

Being practical in his methods, Brigham started by glazing the windows of the Kirtland Temple himself, to exhibit his usefulness, and quickly got on, marrying that same year Mary Ann Angell, who was his legal wife, and who dutifully bore him five children. Ordained to the apostleship in 1835, he became Head of the Twelve Apostles in 1838.

Then he was sent in 1839 to 1841 as a missionary to England, worked hard, and ranked next to Joseph Smith himself. He delighted in polygamy, freely advocating it by precept and example, persuading the wife of Dr. Isaac Seely to desert her husband and enter into plural union with himself. This woman, named Lucy, brought Young eight children, but he never cared much for her, though she seems to have conscientiously done her duty according to her perverted ideas.

Next he took up with Clara Decker, who provided four more offspring. This was just before the departure from Nauvoo, organized by Brigham, and at Missouri he again allied himself to another, viz. Harriet Cook. She was a gipsy-faced, bad-tempered shrew, and it is well to think some slight retribution must have recoiled on the Saint.

When he reached the State of Utah he revenged himself by seeking consolation in the arms of the following, one after another : Lucy Bigelow, Clara Chase, Miss Twiss, Martha Bowker, and Harriet Barney. Many were the heartburnings thus engendered, as can readily be conceived, and in 1865 these wives became merely his bond-servants, Clara Chase dying raving mad when she had borne her lord four children.

Next he espoused an English serving-maid,

who worked hard for him, and whom he valued too highly to let slip.

The daughter of the "Penitentiary Warden," Ellen Rockwood, became Young's next victim, and also to be mentioned are Susan Snively, Jemima Angell (his own sister-in-law), Margaret Peirce, and Mary Bigelow. Even now this terrible list is not concluded.

Affection was aroused in this licentious man by the special charms of the beautiful Emmeline Free, from New Hampshire, who possessed as exquisite a disposition as her lovely features indicated. This blue-eyed blonde was queen of all the rest. Brigham exalted her in every way above the others, decked her in beautiful dresses, lodged her exquisitely, with attendants to wait on her hand and foot.

Emmeline reciprocated his warmth, and thus terrible jealousy was aroused by the difference of her treatment. Ten children resulted from this union. She sat always at his right hand, and he caused a private secret entrance to her dwelling to be made, that his other spouses should not spy upon their meetings. Brigham, for once, appeared really carried away, and thoroughly proud of his acquisition.

What must, then, this poor woman's feelings

have been when, as with age her beauty waned, so did her lover's attentions, which she had undisputedly retained for twelve years? Brigham Young now fell in love, if the expression is allowable, with Amelia Folsom, and he wooed her ardently. She was difficult to obtain, and would not be persuaded, having promised herself to a young adorer. Of course, Brigham disposed of this obstacle quickly enough by ordering him abroad.

At last Amelia consented, and the "sealing" was arranged, but the unfortunate Emmeline was reduced to frenzy, even imploring the other wives to assist her in preventing her dethronement. All was useless, Amelia reigned supreme, and appeared delighted at her rival's discomfiture. Shown off by Brigham everywhere, as his latest acquisition, she was fêted with even more pomp than his former favourite, and her triumph was marked by a blatant display of self-satisfaction, rendering her contemptible in all eyes but Brigham himself.

In the meantime Emmeline wasted away with grief, took to drugs for consolation, and died in 1875 a perfect sacrifice to misery. Her poor, wretched corpse was shovelled from sight in a very inexpensive manner, the heartless widower leaving the grave-side apparently quite unconcerned.

Until Brigham Young's own death Amelia retained her sway, though he continued his polygamous practices. One of his many more wives was Ann Eliza Webb, who subsequently attained notoriety by lecturing against plural unions. Sometimes the Prophet was refused, but it is calculated that he had twenty-three wives living at one time, and was really married quite twenty-nine times. These unions do not include the "sealings" to spiritual wives, which were simply innumerable, and it is noticeable that Brigham Young's children mostly proved bad characters throughout, as if they inherited taints from such terrible alliances.

His extraordinary faith and reverence for Joseph Smith, whom he declared held "the Keys of Salvation," was the moving power of his life. Never would he allow a criticism or a derogatory word to be said against Joseph, who, for his part, was secretly afraid of Brigham, and purposely sent him away on far-off missions.

Travel, of course, increased his intelligence, learning much by his visit to England, where, as before mentioned, he founded the first Mormon Mission in Liverpool. At home he kept much to himself, chiefly appearing in public on Sundays.

At Salt Lake City his abode was designated "Lion House," from the couchant figure

over the portico. This was a group of rather ugly houses, joined together in unique arrangement. On the first floor were about twenty living-rooms, with sleeping apartments over them, and below were the dining-rooms, offices, and wash-houses. About nineteen wives and children were here accommodated, and the largest house of the group was called the "Beehive." His private bedroom was there, and it was impossible to know, after business hours, where to find Brigham, being "master of his own actions."

Extraordinarily neat in appearance, he slept alone, only drank water, and his favourite dish was potato baked with buttermilk. He wore habitually strong homespun cloth of a dark grey hue, black satin waistcoat and tie, with a wide, turned-down collar. Those who admired Brigham described him as "an angel of light," and they who thought otherwise called him "a goblin damned"; the truth, however, was that his chief characteristics were egotism and hypocrisy. He exacted very heavy fees for divorces, boasting once in a sermon that "he made enough this way by their d—d foolishness to keep him in spending money," and also remarked later that "these services supplied his wives with pocket money."

The inmates of his house quarrelled terribly,

yet at evening prayer they met when rung for, very little pleasure or romance ever touching these women's lives. As the price of intrigue was death, Mormon women wisely avoided such pitfalls.

Brigham got up early, and did much correspondence before breakfast, was considered a good dancer at festivities, when he led out various of his spouses in turn, enforcing his authority even (as it is related) "to the ribbons a woman should wear." The morning hour between ten and eleven was devoted to interviewing Church officials and strangers. He pretended to completely control his people, and to be interested in everybody's affairs.

One of his favourite sayings is quoted thus: "The only rank in Zion is priesthood, but the royal blood of Young overtops all." He even had flags embroidered to carry before him on journeys, with such flattering mottoes as the following: "God bless Brigham Young," and "Hail to Zion's Chief."

As an extempore preacher he shone vigorously, but bad grammar and canting profanity characterized his sermons. Not once did he found a hospital or charitable institution of any account, though wealthy enough to have been a large bene-

factor, and as controller of tithing with unlimited credit he had every opportunity of doing good.

A follower once remarked of him, "If he makes up his mind to do a thing all hell won't stop him." Of course, he exercised a terrible influence over the Mormons, though he was frankly a murderer, robber, perjurer, and an arranger of secret assassinations, preaching blood atonement as a means of salvation.

He styled himself among other titles "Grand Archer of the Order of Danites." His perjuries, in particular, so affected his daughter Dora that she apostatized from the atrocities of Mormonism.

Many of Brigham Young's followers had been absolutely clay in his hands to mould at will. Undoubtedly a wonderful personality, his character stands out clearly in the history of that time. He has been described thus: "Brigham Young is very human. He can button himself up to an unwelcome visitor in a style that a stranger is not likely to forget, but when he is in excellent humour he is a perfect Chesterfield."

Pretending to despise wealth, while really amassing it, he said, "If men grow rich, they will want fine houses and horses, their women will want fine clothes, and it will be the destruction of our holy religion."

Thus spoke the self-styled "Lion of the Lord," and he endeavoured to fetter his people and prevent freedom of thought, prating of mysteries and curious points in religion. He died on August 29th, 1877, and his son, Brigham Young, Junior, not being considered worthy to succeed him, the election fell on John Taylor.

During the Prophet's illness much excitement was betrayed when fears for his life were entertained, which increased when he passed away. Though no great sorrow prevailed, the newspapers were issued with black borders, and filled with flattering notices of his career. The body lay in state for a day and a half at the Tabernacle, while lugubrious services took place, attended by thousands of people. The Mayor and Councillors were present, with hundreds of ecclesiastics. Of course, crowds of his wives and children arranged themselves nearest the centre, the special favourite, Amelia, being most prominent in deep mourning.

A band struck up the "Dead March in Saul" as the coffin was closed, and removed to an erection covered with flowers at the top of the Tabernacle aisle; then followed songs, prayers, and laudatory addresses.

Four years before the whole ceremony had been arranged by Brigham himself with the utmost

details, and these directions were read aloud. Fearing his remains would be stolen, they were to be placed in a vault with iron railings, no inscription above them, and sunk in a courtyard behind one of his own houses. This vault was covered by a grey stone slab, and dry fine earth shed over it. Some infatuated folk believed the Prophet still lived, and was hiding, merely to reappear with renewed glory.

Some portions of the requests ran as follows: "No crape was to be bought, but his wives might wear it if they already possessed it; he was to be dressed in his best clothes, and the coffin to be wide enough to turn round in if he wished. Nobody was to weep for him, but anybody could make speeches if they so desired."

His will was read next day. It divided all property fairly equally among his various families, in proportion to the offspring.

Then great complaints arose through the complication of these various heirs. Specially antagonistic were the seven children of the hapless Emmeline, who died in such distress. Receivers for the estate were appointed by the court, who ordered the executors to make a fresh division. This they declared was impossible, as part had been already handed over to the legatees, and

subsequently the executors were sent to the penitentiary for contempt of court while a compromise was being arrived at. This did not take place until a whole month had expired.

Facts came to light that Brigham Young had mistakenly placed Church property in his individual name, and by some means a large sum from the savings of the poor had been included in his estate.

The newspapers spoke very freely on the subject, and made themselves exceedingly unpleasant.

The granting of woman's suffrage by Brigham Young in 1871 was undoubtedly a plan to strengthen Mormonism and undo the power of the Gentiles. It was no honour and glory to woman, as it perhaps appeared, merely bringing ridicule on the sex whom it professed to glorify, considering the subjection to which women in Utah had to submit. There wife-beating was a common practice, following on the adopted motto, "that a man who is good at managing his cattle will be able to manage his women."

Brigham Young's character, it will be noticed, as a whole, was chiefly remarkable for carrying out with an iron hand the invention of Joseph Smith, not originated by himself. The Church would probably have faded away if a weaker man had controlled the reins. It was his indomitable

obstinacy which ruled the people on their Israelitish wanderings, secured his supremacy, and made him necessary to their imaginations. Unscrupulous to a degree as to the means by which his ends were accomplished, those ends were only another name for "Brigham Young's successes."

The superstitions of the Church played into his hands, when plural marriage and blood atonement were accepted as doctrines, with the right to kill all adversaries opposing those tenets, and he certainly made use of religion to compass his own worldly advancement.

It should be mentioned that his business failures were many; all Young's success lay in personally influencing the people. His schemes of the "Cottonwood Canal," the "Colorado Transportation Company," with other measures, did not work satisfactorily, and for the last few years of the Prophet's career much handicapped his influence. Certainly he colonized a territory, but he made freedom of thought impossible, wrapping his doings in mysteries to frighten away rivals from his much-loved supremacy.

So ended this man's chequered, egotistic career, not deeply mourned by his apparently devoted followers. His personality has developed into a kind of target of criticism for the whole world.

CHAPTER IX

NOW for the Prophet's successor. Not his son, Brigham Young, Junior, as the father had evidently intended, but John Taylor was chosen, a man who had been most useful to the Prophet, bearing frequent missions abroad. One of these resulted in his founding a Mormon school in Paris, called "L'Étoile du Deseret," in 1852, for which he translated the "Book of Mormon" into French, and later also into German. It will be seen, therefore, he was a man of considerable learning, being the author of many other books. One of these, "The Government of God," has been widely translated. This man had been very friendly with Joseph Smith and his brother Hyrum, and was actually with them, and wounded, in the Carthage jail when they were assassinated. Even then he was styled an apostle; refined and elegant in appearance, his winning personality, tact, intelligence, and shrewdness made him universally appreciated.

He took up his abode at Salt Lake City in "the

Gardo," or, as some call it, "Amelia Palace," the beautiful residence built by Brigham Young for his special wife Amelia. Taylor was there regarded as President and political head, besides holding spiritual supremacy.

A polygamist with four wives at least, he did not arrogate to himself such absolutely tyrannous sway as his predecessor; the Church became more united, and was considered less infallible. In short, a happier state of things prevailed, and among the "Twelve Apostles" Taylor was recognized as supreme authority in "revelating."

These twelve being awarded a portion of the tithes, now became so-called "hirelings of the Church," and a committee, numbering thirteen, was requested to obtain this tax money and portion it out, Taylor being elected "Trustee-in-Trust."

A very prominent character then was a friend and coadjutor of the President, George L. Cannon, really of English parentage, but a long resident in America. He has been called "the sweetest and most plausible sophist on earth," possessed four wives and families, and declared, on receiving an appointment as delegate in Congress, he would "thrust polygamy down the throats of Congressmen."

Certainly Cannon guided the populace by his

silver-tongued speeches and clever schemes when Taylor chose him as " legal controller and counsellor of Mormon affairs." In fact, he shared much supremacy with Taylor, the two worked in concert. Warmly discussing and praising Mormonism, Cannon wrote thus : " Utah has been the Cinderella of the family of States ; give her a fair opportunity, and see if she will not rank with all that is admirable and attractive with her more favoured sisters."

Much improvement now began in municipal affairs; money formerly squandered or confiscated was no longer wasted, lighting and water schemes perfected, canals and parks arranged for. Taylor undoubtedly managed cleverly, yet, if he had repudiated polygamy, it would have been a wise step towards steering his course through many storms.

But the phrase " living your religion " was merely another expression for marrying plurally, and persecution on this point only made Taylor and his fellow-Mormons cling more closely to that particular tenet. This has been the case throughout Mormon history ; they made capital of the onslaughts against them, to gain sympathy in England and elsewhere. They vaunted the distressful case of " The army of the Lord," whenever it was proposed to disperse their meetings, destroy their

Churches, and organize raids against the leaders. During the Presidency of John Taylor, the celebrated case of Rudger Clawson, son of Bishop Clawson, electrified society, and the facts were as follows :

President Arthur, of the United States, had placed Judge Zane at the head of the Supreme Court, who at once arrested Clawson the polygamist, got him convicted without bail, and sent to the penitentiary. Among the influential witnesses for defence the most notable was John Taylor himself, which greatly amazed his hearers, since anti-polygamy laws then existed. Part of his testimony was thus recorded in the "Salt Lake Tribune," Oct. 18th, 1884.

"I am President of the Church of Jesus Christ of Latter-Day Saints : don't know how long I have been President ; the records would show, am acquainted to some extent with the doctrines of the Church and the Marriage Sacrament. There is an Endowment House in this city ; marriages by members of the Mormon Church are celebrated at the Endowment House or elsewhere, couldn't say where else.

"There is a doctrine of the Church of plural marriage, most certainly ; the Church does not require that when members of the faith enter

plural marriage, they must go through the Endowment House.

"As far as I know, most of the marriages are performed in the Endowment House. I know of plural marriages being performed outside of the Endowment House; can't say who the parties married were. I have no recollection of any plural marriage taking place outside one of the places designated. There is no place set apart specifically for performing plural marriages, but there is for marriage ceremonies. One place is the Endowment House, and another at our temples. The Logan Temple was dedicated this past summer in May; prior to that, there was but one Endowment House in the territory. It was in this city; there was a temple at St. George, there were no others. Prior to May last there were no other places set apart for the performance of marriage ceremonies than St. George, and this city, St. George, in Washington County.

"The Church recognizes other places where plural marriages may be performed outside of endowment houses and temples, under certain circumstances. I can't say what these circumstances are. If a man and woman were living in this city who desired to enter plural marriage, they would not necessarily have to be married

in the Endowment House. If they desired to marry outside of the city, they would have to have a dispensation for the performance of the act, but not for a specific place.

"I give the authority to marry in all cases; persons that I might appoint might also confer that authority. I have conferred that authority in the past three years on Joseph F. Smith, George L. Cannon, and others. I don't remember what others at present. This authority would be a general one till rescinded.

" I cannot give the names of the priests authorized to perform these plural marriages within the past three years; I can't give any of them. I could give you hundreds of names of parties in this territory who have the authority. There are no records kept of these appointments. I don't know who all these parties are. There are parties whom I do not know whether they are authorized or not. I cannot give you the names of parties who were authorized to perform the marriage ceremonies in the Endowment House in 1883. I might ascertain the names if there is a record of marriages kept. If I wanted to find out where the records were I might be able to find them. I don't think I will be good enough to look for the records for you. I don't know anything about

the records. I can't tell you who the custodian of the records is. I don't think I ever saw the marriage records. I have never given any direction as to the custody of the record. I can't say that I ever made enquiry as to the whereabouts of the record.

"I have never been told who the custodian of the record was. I don't know whether in 1883 Angus Cannon or Elias Smith were custodians of the record. I do not know whether there is any regulation of the Church in regard to the records.

"No one who has not had the authority conferred on him can celebrate marriage. A number of others besides myself can confer this authority. I am the only one having the authority. I can't give you the names of parties in this city authorized to perform plural marriage.

"The ceremony of marriage is secret as to some; with the exception of those present taking part in the ceremony, and the contracting parties, it is not necessarily a secret ceremony. There might be a great many others, in whom the Church had confidence, who would have a right to attend. The parties present at such a marriage are not sworn to secrecy, not that I know of."

"What is the ceremony of plural marriage?"

"I decline to answer the question."

This quotation is most interesting to show how

absolutely the then head of Utah ignored the laws he was supposed to obey, feigning ignorance of what he must have been cognizant, and perfectly illustrating the proverbial wiliness of Mormon leaders in wriggling and shuffling out of the difficulty surrounding polygamy.

Mr. Varian made a splendid speech for the prosecution, too long to transcribe, but he remarks scathingly on President Taylor being unable to tell about the records.

"Such an utter absence of memory," he remarked, "such an utter mental void, such absolute forgetfulness was perhaps never before exhibited in a court of justice. There was a forgetfulness guilty in its origin and conception. Once in a celebrated English trial a witness simply replied to Lord Brougham, 'I don't remember,' which baffled his efforts, and for years after the words 'I don't remember' passed in the households of England as a synonym for fraud and perjury."

Another witness, Orson Rodgers, was a second apparently gibbering idiot, who knew nothing. The defendant married Florence Dinwoodey in August, 1882, and Lydia Spencer in 1883. His father was a bishop, and all his family followers of the faith.

Since the indictment Lydia Spencer (with whom the defendant had been living openly) moved her

residence, and was visited by him through a back door. Then she utterly disappeared, no one apparently knowing where she was gone. "She has 'gone where the woodbine twineth,' but will 'bob up serenely' when the jury has brought in its verdict and the case is concluded. The mother of defendant's first wife has also mysteriously disappeared. Also Mrs. Clawson, the defendant's mother, has dropped out of existence in a miraculous manner, she who is interested above all others in maintaining her son's fair name."

Much more followed, and Judge Zane's charge to the jury was read, placing the whole case most clearly before them; the verdict ran thus:

"That you, Rudger Clawson, do forfeit and pay to the United States the sum of five hundred dollars, and that you be confined and imprisoned for polygamy, for the term of three years and six months.

"And for the crime of unlawful cohabitation you do forfeit and pay to the said United States the further sum of three hundred dollars, and be confined and detained by the officer in charge of said penitentiary for the further time of six months. The imprisonment on the last count of the indictment will begin at the termination of the imprisonment of the first."

So ended a most celebrated trial, a turning-point in Mormon history, of a man who deliberately violated his country's laws, well knowing the consequences and effects. One special point for consideration in fixing the punishment was to prevent the renewal of crime. The judge stated a less sentence would have been meted out, had not the defendant openly proclaimed his right to violate the law, remarking that if his country's laws came in contact with the laws of God, he should invariably choose the latter.

CHAPTER X

A MOVE in the right direction was made when at last the strength of the United States prevailed, and Wilford Woodruff, the successor of John Taylor, bowed to circumstances, and in 1900 agreed to obey the laws. A long struggle was thus ended, which had lasted so many years, since the first anti-polygamy law was passed in 1862, signed by President Lincoln, the Edmunds Law in 1882, and the Edmunds-Tucker Act in 1887, all forbidding polygamy.

When the Mormons confirmed these Acts in 1891 at their Tabernacle, the United States became comparatively friendly, especially as later on, Utah itself passed a law forbidding plural marriage. Congress, confiding in these promises, granted Utah—Statehood.

Notwithstanding this, polygamy continued, and was specially inculcated by a notable elder, B. H. Roberts, though he had very recently assisted in passing the law against the practice. He even designated it in the "Salt Lake Herald" of

November 6th, 1898, as "A technical law crept into our Statute Book," while admitting the possession of three wives himself.

The prevailing popular feeling was expressed in a well-known Mormon journal, the "Vernal Express," that "any persons who disbelieved in plural marriage, or sought to hide behind the Government restriction, or the manifesto, or were afraid to advocate its principles, were not Latter-Day Saints. For the law of plural marriage is God-given, and as eternal as any law given by the Father."

It will be seen, therefore, that, although the Mormons found it necessary for their existence to confirm the decision of the United States, by forbidding plural marriage, yet it remained, and is still a living doctrine of their religion.

In 1900 a lecture was given by Elder James H. Anderson at "South Place Institute," in which he said: "One feature of the Mormon religion which has been attacked is plurality of wives."

In 1905, J. H. Evans, Instructor of History at Latter-Day Saints' University, Utah, speaking of the visions of Joseph Smith, remarks, "They constitute the groundwork of our religion. With it Mormonism falls or stands." He proceeds to say that after the other anti-polygamy laws were passed, a more

vigorous Bill was promulgated in 1887. This law, he states, was so stringent that nearly all the prominent men in the Church went into hiding, and their plural wives also! Mormons were unable to sit on juries, because they were asked, "Do you believe it right for a man to have more than one undivorced wife living at the same time?"

In this way Latter-Day Saints were excluded from the jury. Thus we see a Mormon History Instructor writing of Joseph Smith's "revelations," declaring, "If these be figments, then our religion is of soul-destroying importance. If, on the other hand, these revelations are a reality, Mormonism alone, among all the religious organizations of the world, is the true Church of Christ."

This is followed by an acknowledgment that most of the prominent men in the Church had plural wives, which has been shown to be in accordance with a revelation of Joseph Smith "on the Eternity of the Marriage Covenant, including plurality of wives."

Consequently there is the highest authority to prove that polygamy constituted, as it does to-day, part of the groundwork upon which Mormon religion stands or falls. Joseph Smith revealed it, practised it, and belief in it, therefore, becomes essential to Mormon salvation.

Part of the " revelation " was thus worded :

" God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it ? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling among other things the promises.

" Was Abraham, therefore, under condemnation ? Verily, I say unto you—Nay—for I, the Lord, commanded it.

" Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law, as Isaac also, and Jacob did none other things than that which they were commanded, and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels, but are Gods.

" David also received many wives and concubines, as also Solomon and Moses, my servants, as also many other of my servants, from the beginning of creation until this time, and in nothing did they sin, save in those things which they received not of me.

" David's wives and concubines were given unto him of me by the hand of Nathan, my servant,

and others of the prophets who had the keys of this power, and in none of these things did he sin against me, save in the case of Uriah and his wife, and therefore he hath fallen from his exaltation and received his portion, and he shall not inherit them out of the world, for I gave them unto another, saith the Lord. Let no one, therefore, set on my servant Joseph, for I will justify him. If a virgin after she is espoused shall be with another man, she has committed adultery, and shall be destroyed, for she is given unto my servant to multiply and replenish the earth before the foundation of the world. I am Alpha and Omega. Amen."

It has been strongly urged by the supporters of Mormonism that no cruelty could be inflicted on wives by the plurality doctrine, because it was a necessity for the first wife's consent to be obtained. But the "revelation" continued by saying:

"She shall believe, or she shall be destroyed."

Certain it is that it quickly became known in Utah that should the woman prove obdurate the penalty followed quickly.

Mysterious silence covered the fate of wives who fought against this injustice; they simply disappeared, and left their shuddering relatives

to wait and wonder why the curse of the Lord had thus fallen in their midst.

It has been shown that this doctrine, as first enjoined by Joseph Smith, was followed by the disloyalty of half his flock, and subsequently his own assassination. Yet Brigham Young proclaimed it openly in the Temple with different results; which enhanced his authority where it had weakened his predecessor's influence.

Utah had changed in circumstances; persecution made the Mormons fanatical, and what they objected to when the Prophet was alive seemed sacred after his murder, and of almost saintly importance.

Conan Doyle said, "Not the Inquisition of Seville, nor the German Vehmgericht, nor the secret societies of Italy were ever able to put a more formidable machinery in motion than that which cast a cloud over the State of Utah." George Smith (a cousin of the Prophet) declared and constantly taught that the Mormon laity must "be as a tallowed rag in the hands of the priest."

This is no imagination, but mere fact, and the Church's monopoly of power may be understood by perusing the prevailing form of family prayer, which ran as follows:

"Bless Brigham Young, bless him. May the

Heavens unfold unto him, Angels visit and instruct him, clothe him with power to defend thy people, and to overthrow all who rise up against him: bless him in his basket and in his store, multiply and increase him in wives and children, flocks and herds, houses and lands. Make him very great."

Then prayer was made for the Counsellors, Apostles, High Priests, the "Seventies," Elders, Priests, Teachers, and Deacons, with also the "Universal Church," that it might "roll on until it fills the whole earth, and subjugates all earthly and corrupt man-made gods. All nations are to weaken before it, and to crumple in pieces, and Zion is to conquer."

The "Deacon" was the humblest of Church officials; he had only to arrange the details, and places for meetings, organizing the worldly, non-spiritual proceedings. But the "Teacher" was very different; he came next in importance, and his functions were to spy and pry into men's private affairs. Every house had to be visited once a week, to ascertain if prayers were duly attended, if any doubts as to faith had arisen, and if the ten per cent tax, called "tithing," for the Church was punctually disbursed.

All these points were carried straight to the Council meeting, and any spiritual doubts were

considered of the highest importance, for if they did not at once prove amenable, excommunication followed, and the doubter was left " to the buffetings of Satan," being considered as " untamable."

Next in rank came the " Priest." Stenhouse has given, in a most valuable work, a good description of the priestly functions. Thus " the Priest is the head of the Aaronic or Levitical priesthood, whose privilege is to preach from the rostrum, and baptize by immersion for the remission of sins.

" The ' Priest ' can act with the ' Teachers ' and ' Deacons,' the greater can always officiate with the lesser, but not the lesser with the greater, except by consent."

The Melchisedec Priesthood's first order is that of " Elder." Besides preaching, he is privileged to lay hands on the sick with sacred oil, praying, and sealing the patient to receive the blessing of renewed health, which might, or might not, be vouchsafed.

Then again, we note higher ranks of Elders, viz. " the Seventies," High Priests, and Apostles. Twelve Apostles were nominated with complete authority to rule. They sent missionaries to other countries, denied the Gospel to heretics, and condemned opposing Gentiles to damnation. Then

higher than the whole company stood the " First Presidency," committed to a quorum of three, who had absolute rule over everything.

It will be seen what a petrifying effect this phalanx of inquisitors must have had on those who believed in the Church's power. It has been thus described by Stenhouse : " Into every relation of life the Teachers have a right to enquire. Between parents and children, husband and wife, between wife and wife, the faithful Teacher has a right to step in."

Of course, this placed terrible power in the hands of Brigham Young, anybody who protested being " removed " at will, since even private conversations at home were at once repeated to the President, and whoever opposed the will of the Church was a marked man.

Even suspected persons were attacked, and punishment followed on mere suspicion, not proof. " Heresy hunts " were organized, since " everything obnoxious to the Kingdom " must be cut off.

A tale is related of a storekeeper, named Jarvis, on whom a band of marauding Mormons descended one night, assaulted him, fired his store, threatened his life, and stole a large sum of money.

Jarvis, eager for redress, appealed for protection to the Elders, but was cantingly told " Israel was at

war with him, because he had shown hospitality to Gentiles, inviting them to his evening meal."

Another sufferer was seized, and carried away from home, simply because he was working under a Gentile master.

No railway then existed to facilitate escape from Utah, and at that time the United States had not asserted their supremacy. In fact, the slightest protest breathed against taking in marriage mothers and daughters, half-sisters, or even own sisters, was punished by "removal." This fact undoubtedly led on to the more advanced type of blood atonement, when the question was actually raised of how many covenant-breakers existed, since "a place was needed wherein to shed their blood."

Elder Penrose, as head of a Mormon European mission, has said that "if we should take steps to destroy any part of our divinely revealed creed, we should hold ourselves up to the world as liars and hypocrites, or to the Being whom we worship as defiant apostates. We did not originate the doctrine of 'celestial marriage,' we have no right and no power to abolish it."

Since the women believed that heavenly salvation was reserved for those who "lived their religion," (*vide* Brigham Young), they were content to entreat their husbands to form fresh alliances, because

if the law of plural marriage were God-given, unless they bowed to it, they would cease to be Latter-Day Saints.

"The Mormon Prophet" (p. 26) relates the views of a Mormon wife, as spoken to a certain Mrs. Waite, and runs thus: "Oh! it is hard, very hard, but no matter, we must bear it. It is a correct principle, and there is no salvation without it. We had one plural wife, but it was so hard, both for my husband and myself, that we could not endure it, and she left us at the end of seven months. She had been with us as a servant for several months, and was a good girl, but as soon as she was made a wife she became insolent. But I wish we had kept her, and I had borne everything, for we have got to have one, and don't you think it would be pleasanter to have one you had known than a stranger?"

Undoubtedly it is an unconscionable system, repelling and lowering to the souls of both men and women. The latter, especially, sorrow in silence, fearful of the consequences should their wailing be overheard.

CHAPTER XI

WITH the troubles of the women the condition of Mormon children must be inextricably bound up. Their helplessness makes every demand on our pity, for instead of being ushered into quiet homes with devotion and care from parents, imagine the position of such infantile swarms, which are always considered the crown of Mormondom. Love so divided threatens to become non-existent. One man cannot possibly lavish the attention demanded by fatherhood on dozens of youngsters he perhaps hardly knows by sight. In Provo, the town where the noted Senator Reed Smoot resided, a house which contained fifty children of a single father is well known. In England six or eight children are considered to be a very large family, causing perpetual watchfulness to overlook them properly. Parents should be enabled to enter into every confidence and discussion, to teach from their own experience, leading their offspring, step by step, little by little, on the best paths of life.

But with various mothers thrown together in an atmosphere of jealousy and strife, all of them fighting for first place in the husband's heart, what unity could follow? They cannot live in peace, and the example is so bad as to embitter the children's minds, besides the lack of parent's love, personally, towards themselves.

Not only the women, but sometimes men, constantly feel the burden, and endeavour to avoid this "paradise of holy people," to which they have been lured by fine-sounding promises.

An instance has been given of two young Irish people, who came to Utah with no polygamous ideas. On discovering the pitfall, they promised each other most faithfully not to submit, and kept their vows for some time. However, being assured that death would ensue if they refused to yield, they unwillingly gave way.

In this case the wife herself chose her husband's future partner, one whom she imagined would cause her the least pain. The three underwent the mysteries together of the Endowment House, but the burden of sorrow laid on the first wife, descended to her child. It appeared to be actually born grief-stricken, and never cried aloud like other infants, only living a short time. It passed away beneath a heritage of woe.

Anarchism and its tendencies are the first teachings a child receives who is born in plural marriage. Defiance of rules surrounds him ; he sees his parents acting in direct opposition to the laws of the land, and in union with heathenism. The religion he is taught is all arranged by men, who, from dislike of control, fled across the plains to establish new rules. Then his baby brain is permeated with the evils supposed to be inflicted by the United States Government. He is made to swear, directly he can understand, perpetual vengeance for the blood of Joseph Smith, Founder and Martyr. That in the time to come the territory of Latter-Day Saints shall be widely extended, is held out to him as the crown of hope and ambition.

Naturally a boy is constrained to look forward some day to follow his father's horrible example, to persuade as many women to polygamy as he can influence, and therefore he has no chance of rising above impure surroundings.

No spirituality enters the religious teaching, for gaining money is the chief aim of all its maxims, and the many-childed mothers have no time, leisure, or power to inculcate higher things. In fact, they live in an atmosphere of miserable jealousy, herded together as soon as born like animals in pens. Would it not be miraculous if sin and suffer-

ing did not result from these unfortunate births in abodes of revenge and bad feeling? At eight years old Mormon children are baptized, becoming members of the Church. One instance of the effect of parental bad example may be cited in the career of John, a son of Brigham, who is reported to have deserted, after marrying, several polygamous wives.

Parley P. Pratt, in his "Key to Theology," a work which claims to be inspired, sheds light on the reason for polygamy, explaining that "Wisdom inspires the gods to multiply their species." Millions and millions of little spirits are believed to be awaiting human bodies. These spirits already exist in the "eternal worlds," but long to be born by physical processes, in order to enter a second or probationary state. They possess thought, speech, and hearing, exactly as on earth, and "seek earnestly for earthly tabernacles, haunting even the abodes of the vilest of mankind to obtain them."

It is considered the end and aim of wives to furnish these bodies, and their glorification hereafter depends on the number of children they have produced. Any attempt to restrict the number of her family is considered an appalling sin, and reprobated accordingly.

This earth is regarded as the "second estate," and the faithful here below pass on next to the "third estate," wherein they become as gods.

Belief exists in celestial differences having arisen between the followers of Christ and of Lucifer, some of the combatants not being permitted to enter into babies and receive earthly shapes. During the disputes those spirits who declined to take sides were punished by entering black bodies, and becoming negroes.

Again, if a man is sufficiently wicked, and possessed with a "spirit of apostasy," it is considered a common occurrence that a door shall be opened, whereby a devil enters and possesses him.

Not only must these tiny waiting spirits be born, but become also subject to temptation. "Adam transgressed and fell by temptation, but by his fall he was enabled to keep the command to increase and multiply."

It will be seen what great importance was thus attached in Utah to the multiplication of offspring, not from affection or natural tendencies, but for religious glorification. It is no unusual occurrence, say the maternity nurses of Salt Lake, that plural wives openly resent the births of children, not their own, but their husband's. Tormenting

feelings arise, which are concealed by sullen scorn, and the children are perfectly aware of the evil tempers surrounding them, becoming themselves unhappy and restless. Men constantly show unfeeling indifference for the deaths of their own children, when such events occur. Truly polygamy has a hardening influence wherever practised, spelling death to any chance of family happiness. It may be observed that youthful physical beauty is now greatly improved since the first arrivals in Utah. Travel hardships deteriorated those women, but girls now arriving show signs of inheriting the elegant slimness and vivacity characterizing modern American maidens (this is merely a parenthetical remark, while on the subject of Mormon children).

A story is told of a young Mormon who possessed one old wife and another near his own age. Seeing the error of his ways, he became converted by a Christian missionary, and wished to lead a new life. He was compelled to cast off his younger wife and mother of his children, who was his second choice, because he could not be baptized as a Christian while bigamous. Then it was necessary to await the death of his first wife before he could re-marry the love of his life. It was considered that by his apostasy the elderly woman had com-

pletely lost all hope of immortality, and his life must indeed have been a bed of thorns, suffered for turning his face towards the light.

As women are enfranchized in Utah, the man with most wives and daughters assumes greater power in voting matters. It was, of course, on this account that downtrodden and little thought-of women were in Utah admitted to the poll. The Mormons indulge greatly in prayer of a sort, more than many other professed religious bodies. They boast of it, and plume themselves on requiring every worldly undertaking to be both begun and ended with prayer, as also every business or workaday meeting. Even their gaieties and dances (they are good dancers) follow this rule; the young folks go one night each week to the churches to dance, and in every case the proceedings open and finish with prayer and benediction.

This also held good with regard to all theatrical performances, of which there are many in Utah.

Every day commences with devotions, and meals must always be preceded by grace, however horribly the head of the family may have been swearing a moment before.

Every chance of preferment and worldly good lies entirely in the hands of Elders, so they are eagerly deferred to and instantly obeyed.

The rite of Confirmation is very highly thought of, though the service differs completely from ours. Hypnotic suggestion comes into play, three men placing their hands on the head of a nervous and excited confirmee, already weakened by previous fasting. A sermon is preached on the sanctity of the service, and the fresh vows and responsibilities about to be incurred. The subject is informed how he may know that the Holy Spirit has descended upon him. Either a voice will speak, or an angel appear from Heaven, or curious sensations will thrill him.

Then the confirmee, being imbued with animal magnetism, is "willed" to see exactly what the Elders choose. This is called the "testimony" of the Church, and the convert is fully convinced he is sanctified.

A Mormon once exclaimed fervently, after the laying-on of hands: "Brother! don't I know I received the Holy Ghost? Why, I felt it clear down to my very toes."

A presiding Elder, named Cowdy, made the following speech to a female confirmee while removing her bonnet before the three pairs of hands encircled her head: "Martha, by virtue of the authority vested in us, we confirm you a member of the Church of Jesus Christ of Latter-Day Saints,

and as you have been obedient to the teachings of the Elders, and have gone down into the waters of baptism for the remission of sins, we confer upon you the gift of the Holy Ghost, that it may abide with you for ever, and be a lamp unto your feet and a light upon your pathway, leading and guiding you into all truth. This blessing we confirm upon your head, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Before the hands were removed from the woman's head another Elder invoked blessings upon her, becoming suddenly seized with terrible tremblings and palpable excitement, while prophesying great things for her future. No wonder after the removal of the six human hands she thoroughly believed in the blessing.

This incident is recorded by Stenhouse in "Tell it all," page 51.

The Church is not called upon to render any account of expenditure, when it receives as tithing the tenth of every man's possessions. It also assumes absolute authority over all its followers, suddenly ordering men off as missionaries to far countries, or to colonize other States.

Much zeal appears to be shown by those who instantly obey such imperious commands, yet some explanation may be found, as follows :

The duration of exile is short, only lasting about three years, so their trial is but a brief one, and brings its own recompense. Advancement is sure to follow on their return, since the mission journey is considered a condition for obtaining reward. Also the manner in which they have succeeded is considered as a test of ability, how many converts they obtain, and what social status these hold. Such matters decide the amount, and value, of the appointments to be obtained on returning to Utah.

As the life of the whole Church is the wealth of the Elders, it is evident that every fresh convert is of great importance, since the tenth of his worldly goods is eagerly appropriated, which has to be contributed unfailingly every year for life. Truly it has been said "that insanity of wealth and passion concocted the witch's broth that is brewing in the Mormon cauldron."

CHAPTER XII

ORSON HYDE once declared, "What the world calls 'Mormonism' will rule every nation. God has decreed it, and his own right arm will accomplish it." The pious Saints absolutely believe that in time their Church will preponderate all over America, because they rely on the Divine character of Joseph Smith. This appears positively foolish to the opposing Gentiles, since Mormonism has alienated much sympathy from its creed, and the founders did not hide their devotion to the good things of this world.

"From the first" (says Tullidge in his work on Salt Lake City), "the Mormons have existed as a society, not as a sect. They have combined the two elements of organization—the social and the religious, but are now a new society power in the world, an entirety in themselves. They are, indeed, the only religious community in Christendom of Mormon birth."

Some, however, now believe that the palmiest days of Mormondom have ended, because they

convert very few neighbouring Gentiles, and so many people, attracted by mining and mercantile transactions, swell the population of so-called unbelievers. Life and death to the worldly power of the Elders seem hanging in the balance, their miserable superstitions and fanaticisms are opposed so vigorously in energetic quarters.

The very title " Latter-Day Saints " was derived from the belief that the end of the world was approaching, but now that has died out and lost its significance. The name Mormon was much disliked at first, being considered in the nature of a reproach, until they assumed for themselves the high-sounding title of " Saints." Some consolation, however, was derived from the statement that the word Mormon was not only a man's name, but literally signified " more good."

Humility has never been a special virtue of these Saints. They professed a longing to see " the sweeping of the wicked from the United States," when it was written in the " Millennial Star " that " the signs of the times clearly indicate to every observing mind that the great day of the second advent of Messiah is at hand." One believer, having been convinced the end was really approaching, sold all his property for anything it fetched, and moved his household to Far West, so

that he might be in the most favourable spot for the dawn of the last day.

A recent President of the Church, Lorenzo Snow, declared he was "thoroughly convinced that obedience to those Mormon prophets would impart miraculous powers, manifestations, and revelations." A short time after, he professed to receive a powerful manifestation, hearing a sound above him, "like the rustling of silken robes, and the Spirit of God descended upon me."

Mormons discovered the easiest converts to obtain were those who did not reason, but who accepted statements blindly. Many who studied the Scriptures, when trying to reconcile them with Mormonism, found their former ideas of the Bible wrecked, and declined to cast in their lot with Latter-Day Saints. One student voiced this result when saying, "If they have deceived me in this, they have probably deceived me in all."

The vision of Nebuchadnezzar and the revelations of St. John were especially studied by followers of the new sect, and were dragged constantly into ordinary conversation. It was prophesied "great changes must be expected to give political society and the Church utterly different complexions, but the coming millennium will doubtless be a wonder, a terrible wonder, to all."

Mormons expected that most extraordinary physical and climatic changes would be wrought, and the Messiah reign literally and gloriously among them.

Among other specialities their ideas of baptism were decidedly peculiar, when a living kinsman could be baptized for a dead person. It was considered a cheering truth that the spirit, when departed, is only in a probationary state, and so can be affected by Gospel rites, though baptism would not necessarily imply salvation, either to the living or dead. An instance is recorded of a living man being concealed beneath the bed whereon lay a corpse, and when the priest addressed the deceased (who could not answer) the living man replied in his stead, and thus the dead man received the benefit of baptism.

In early days whole families flocked to the Mississippi River, and were baptized by "Melchisedec Priests" wholesale, for batches of dead relations, and everybody whose names could be recalled. But directly the Temple font was able to be used, no other place was allowable, because of the tithings demanded and strenuously enforced.

Many Mormons, over-enthusiastic at first, suddenly left the Church, disgusted with its follies, one of whom remarked later, "The man

of religious feeling will know how to pity, rather than upbraid, that zeal without knowledge which leads a man to fancy he has found the ladder of Jacob, and that he sees the angel of the Lord ascending and descending before his eyes."

Certainly the effrontery of Mormonism from the very beginning has been most striking, since it proclaimed licentious practices as actual duties, and continues to-day as autocratic in its rule, as earnest in proselytising, and politically narrow-minded, as when its ignorant founders first worked on man's credulity.

An extract from "An Epistle from the First Presidency," written in 1885, will aptly show the position of virtue assumed: "War is openly and undisguisedly made upon our religion. To induce men to repudiate that, to violate its precepts, and break its solemn covenants, every encouragement is given. The man who agrees to discard his wife or wives, and to trample upon the most sacred obligations which human beings can enter into, escapes punishment and is applauded. While the man who will not make this compact of dishonour, who will not admit his past life has been a fraud and a lie, who will not say to the world, 'I intended to deceive my God, my brethren, and my wives, by making covenants I did not

expect to keep,' is, besides being punished to the full extent of the law, compelled to endure the reproaches, taunts, and insults of a brutal judge. We did not reveal celestial marriage. We cannot withdraw or renounce it. God revealed it, and he has promised to maintain it, and to bless those who obey it. Whatever fate, then, may threaten us, there is but one course for men of God to take, that is, to keep inviolate the holy covenants they have made in the presence of God and angels. For the remainder, whether it be life or death, freedom or imprisonment, prosperity or adversity, we must trust in God. We may say, however, if any man or woman expects to enter into the celestial kingdom of our God without making sacrifices, and without being tested to the very uttermost, they have not understood the Gospel.

"Upwards of forty years ago the Lord revealed to His Church the principle of celestial marriage. The idea of marrying more wives than one was as naturally abhorrent to the leading men and women of the Church at that day, as it could be to any people. They shrank with dread from the bare thought of entering into such relationship. But the command of God was before them in language which no faithful soul dare disobey, 'For, behold, I reveal unto you a new and ever-

lasting covenant, and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory.' Who would suppose that any man in this land of religious liberty would presume to say to his fellow-man that he had no right to take such steps as he thought necessary to escape damnation? Or that Congress would enact a law which would present the alternative to religious believers, of being consigned to a penitentiary if they should attempt to obey a law of God which would deliver them from damnation?"

It would appear to Gentiles that this idea of "religious liberty" was a great deal too extended, and taken far too much advantage of.

To evade the law, and the test oath for voters, a Mormon address was issued, saying that if men would state they had no "present intention" of breaking the law, they might legally be qualified as either voters or office-holders. One can readily imagine them changing their minds directly votes and offices were obtained.

To indicate Mormon resentment at the anti-polygamy decision, the United States flag was put half-mast high in Salt Lake City over the City Hall, Court House, Theatre, Co-operative Stores, Tithing Offices, Newspaper Stores, and the Presi-

dent's official residence. When orders were given to alter this, it was alleged that the City Marshall had merely done it for a "whim," and the flag was then raised in a rightful manner. Mormon sentiments on the subject have been thus expressed: "The United States are going to destruction as fast as they can go. If you do not believe it, gentlemen, you will soon see it to your sorrow."

After this a Mormon night-watchman was shot and wounded by a deputy-marshal, named Collin. A regular riot all but took place, threats of lynching were uttered, and men began to arm themselves against the Federals. But it was just stopped in time to avoid bloodshed, and subsequently the Salt Lake City Council proclaimed a denial of all hostilities, stating that "At no time in the history of this City have the lives and property of its non-Mormon inhabitants been more secure than now." This declaration is illustrative of the fact that Mormons always considered the objects they held in view as of supreme importance, regardless of the methods by which those objects might be obtained.

The loudly vaunted office of "Prophet, Seer, Revelator, and President" of the Church remained vacant after the death of John Taylor for three years, and then Wilford Woodruff was

elected. He, by the way, was a polygamist who refused to take the test oath, and his followers, G. L. Cannon and Lorenzo Snow, became Counsellor and President of the "Twelve," though they had actually been disfranchised themselves for not bowing to the law.

This same Lorenzo Snow became President of the Church eleven days after Woodruff's death, which took place in 1898, and he remained in office until he died on October 10th, 1901.

The death of a President has now little influence on the policy of the Mormon Church, which concerns itself chiefly to-day in extending its membership through active missionaries. Their object is mainly to obtain entire political control, not only in Utah, but in adjoining States and territories. Snow was succeeded by Joseph Smith.

A young Mormon to-day is far more difficult to convince of the enormity of his belief than formerly, when the sect was in its infancy, and the men and women of old joined the Saints in Illinois and Ohio. Men readily accept their marching orders for missions all over the world without demur, and even the tithes are paid more accurately than formerly. Business is infinitely now further advanced. Co-operative interests have increased steadily, and the owners are bound

up financially with Eastern merchants, who supply their goods, while commercial travellers, who freely visit Utah selling their employers' wares, find it advisable to be on the most friendly terms.

Mormon efforts at colonizing neighbouring States and countries succeed fairly well; they have settled at Alberta in Canada, and also at many parts of Mexico, notably Chihuahua and Sonora. Here it must be observed that polygamy is not permitted, and the "Secretario de Fomento" made the following statement: "The Government never encouraged the immigration of Mormons, only that of foreigners of good character—working-people who may be useful to the Republic, and in the contracts made for the establishment of Mormon colonies, it was stipulated they should be formed only of foreigners embodying all the aforesaid conditions."

It is absolutely evident to the most casual observer that polygamy is simply held over by the Mormon Church for the moment. They are always hoping, expecting, and longing for the coming removal of the embargo now laid upon the practice. People that imagine otherwise, and dream that the Woodruff manifesto conclusively struck its death-blow, are quite unaware of the doctrine's compulsory nature, and the narrow

wording of the said manifesto. The Church by no means altered its views in reality, but solely agreed to its acceptation as a means of saving Mormons from losing every possible right as citizens.

It has been pleaded that vice is lessened by the permission of polygamy, but in reality it only lends a flavour of legality to wickedness. Horace Greeley, a writer favourably disposed towards the Mormons, had even to admit that " the degradation of women to the single office of child-bearing and its accessories was an inevitable consequence of the system. I have not observed a sign in the streets, an advertisement in the journals whereby a woman proposes to do anything whatever. No Mormon has ever cited to me his wife's or any woman's opinion on any subject. No Mormon woman has been introduced or spoken to me. Though I have been asked to visit Mormons in their houses, no one has spoken of his wife, or wives, desiring to see me, or his desiring me to make her, or their, acquaintance, or voluntarily indicated the existence of such a being or beings."

The " Deseret News," Vol. III, p. 291, informs us that a wife's duty was stated by Kimball to be as follows :

" It is the duty of a woman to be obedient to her husband, and unless she is, I would not give

a damn for all her queenly right or authority, nor for her either, if she will quarrel and lie about the work of God, and the principles of plurality."

Many things are now altered with time; having settled down, Mormons no longer advertise their strong objection to the United States, or try to arrange a separate and individual alphabet for themselves, as Brigham Young attempted to do. Neither do the best of them preach the advantages of murder or blood atonement for remission of sins.

But how has this change been effected? It is only because all these unholy weapons, secret societies, and spyings have had their day, and been successful in the ends for which they were employed. No longer of use, they are cast aside as merely dangerous. But with all this, polygamy has certainly not been abandoned, and cannot be brought home to an offender, since all his accusers would also be guilty.

Mr. Sheridan Jones tells an amusing story, illustrative of this dilemma, which is common to American lawyers, about a well-known blackguard thief, who was accused of stealing ham. So clear was the evidence against him, that when he requested a man of eminence to defend him, the thief was strongly advised to plead guilty and save the

court trouble. He insisted, however, on making a fight for it, the lawyer protesting and objecting, before finally making his appeal, feeling it was utterly useless. Then the judge summed up dead against the prisoner on the clearest evidence. But the verdict was immediately returned "Not guilty," the jury not even leaving the box.

On an explanation being made subsequently to the lawyer, it turned out to be of the most candid nature, the prisoner declaring "Eleven of the jurors helped me eat the ham."

CHAPTER XIII

IT is a frequent boast of Mormons that they show special hospitality to strangers within their gates, trying to convert them, and declaring one day the whole property of the country will become their own. Visionary dreams are described of streets paved with gold which Gentiles have dug from the Rocky Mountains, from whence all noxious insects will be banished, and contagious disease can no longer flourish. Here in this New Jerusalem flowers, fruit, and grain shall abundantly increase; moreover, any Gentiles spared from the destroying hand of God must become the bond-servants of the Saints.

This delusion of New Jerusalem in Salt Lake is fostered by the glories of the gigantic Tabernacle, where ebony, marble, and alabaster meet the eye on every side, and the precious stones studding the door are presents of faithful converts from all parts of the world.

At the far end of the main court stand twelve life-sized girdled oxen, holding the big baptismal

font, around which hundreds of white-clad figures group for baptism, giving a suggestion on earth of celestial glory.

The endowment ceremonies are always considered of the strictest privacy, yet some individuals have given details, notably Elder Hyde and Mr. and Mrs. Van Dusen.

Before entering the inner building the candidates enter an outer office, and their money arrangements with the Church and tithing are carefully inspected, checked, and verified. That is most important and necessary before initiation. Also their names, ages, days of baptism and conversion are registered. More than this, proof has to be shown of regular attendance at public worship, and at the "School of the Prophets."

Again, if married people have failed to undergo the regulation "sealing" for "Time and Eternity," that fact is noted down, and the ceremony has to be performed during the initiation rite. The utmost silence is observed, attendants merely giving mysterious signs, or else whisper below their breath. White cotton clothes of their own must be brought with all candidates, suitable for night attire. Hats, wraps, and shoes have to be removed, slippered attendants usher them with creeping steps to a central ante-room. This is a narrow hall,

and is divided by white screens from other rooms, those to the right for men, and the left for women.

After more questioning as to the amount of "preparation" undergone, the candidates are ordered (if satisfactory) to strip off all outer clothing—and this concludes the "first degree." Dim shaded lights cast gloomy awe over these ignorant people's minds, while splashing water sounds behind the white screens. Then, after waiting in solemn expectancy, they are led respectively to left and right rooms, stripped naked, and washed by special servants hired for the office. Each part of the body is mentioned with an individual blessing. Thus the attendant speaks to a female candidate, who listens with dumb reverence.

"Sister, I wash you clean from the blood of this generation, and prepare your members for lively service in the way of all true Saints. I wash your head that it may be prepared for that crown of glory awaiting you as a faithful Saint, and the fruitful wife of a priest of the Lord, that your brain may be quick in discernment, and your eyes able to perceive the truth, and avoid the snares of the enemy. May your mouth show forth the praise of the immortal gods, and your tongue pronounce the true name which will admit you hereafter behind the veil, and by which you will be

known in the celestial kingdom. I wash your arms to labour in the cause of righteousness, and your hands to be strong in building up the Kingdom of God by all manner of profitable works. I wash your knees on which to prostrate yourself to humbly receive the truth from God's holy priesthood, your feet to stand firm upon the appointed places, and now I pronounce you clean from the blood of this generation, and your body an acceptable temple for the indwelling of the Holy Spirit." More than this is added, but would be unfit to print.

Then another woman appears, whose mission is to anoint the candidate with oil, which has been consecrated and blessed by the Church. This is poured on the head, either from a real horn or a wooden imitation of that shape. It is rubbed into the head (and in the case of men the beard) and over each of the limbs, which are again specially blessed as before.

Then the candidates are pronounced the " Lord's Anointed," and King (or Queen, as the case may be) for time and eternity. Prayers are recited that the anointed ones may become as little children, as Adam and Eve were when first placed in the Garden of Eden.

Next a tunic extending from head to foot is

assumed, and this, being blessed by the priest, must be worn next the skin through life, as a protection from harm and the wiles of the devil. This tunic is regarded as of such special importance that Mormons rarely remove it entirely in after-life, slipping on another before actually shedding the old.

Superstitious people declared that Joseph Smith removed his tunic the day of his ill-fated journey to Carthage, and if he had kept it on he would never have been murdered.

The hair is left loose and dripping with grease, and then a new name is vouchsafed to each candidate. But this name must only be pronounced once during life on earth, that is when entrance is made within the " Veil." A fine white linen cap covers the head, and bleached drilling-shoes are placed on the feet. The usual underclothing is then resumed above the precious tunic, and over all is placed a robe, only used on these occasions. This is of unusual shape, white linen of fine quality, and is plaited high up on the arms, then drawn into a waistband, and lies on the floor in front and behind.

Next the attendants conduct the candidates to another room, where for a time utter silence prevails. This is broken at last by the sound of

rumblings, and a priest appears reciting sentences beginning thus: "Let there be light," and concluding with: "Now let us make man in our image, after our likeness."

Cleanliness of body is much insisted on, as a first requisite for these ceremonies; unfortunately, the mind is not equally considered.

Presently a debate takes place in another room among the councillors of, so-called, "gods," whether man shall be created.

Four actors representing "Eloheim," "Jehovah," "Jesus," and "Michael," describe in an intoned blank-verse play the beginning of the world's creation. Eloheim details the works of each day's creation, and praises them, then afterwards all four chorus their delight and amazement at the beautiful result, ending with these words:

Eloheim.—"Now all is done, and earth with animate life is glad. The stately elephant to browse the forest, the ramping lion in the mountain caves, gazelles, horned cattle, and the fleecy flocks spread o'er the grassy vales. Behemoth rolls his bulk in shady fens by river banks among the ooze, and the great whale beneath the waters, and fowl to fly above in the open firmament of heaven. Upon the earth bears, tigers, pards, and every creeping thing that moves upon the ground. Each after

his kind shall bring forth and multiply upon the earth, and yet there lacks the master work, the being in the form and likeness of the 'gods,' erect to stand, his Maker praise, and over all the rest dominion hold."

The reply comes thus :

Jehovah, Jesus, and Michael.—"Let us make man, in image, form, and likeness as our own, and as becomes our sole representative on earth, to him upright dominion give, and power over all that flies, swims, creeps, or walks upon the earth."

Now the candidates have been laid on the floor with closed eyes, and these "gods" come into the room, handling them slowly all over. Pretending to make the men out of dust, they go through a farce of forming each limb, moving them, striking, pushing, and moulding. They breathe into the nostrils, raise these prostrate ones to a standing position, when they are declared to be "as Adam, newly made, completely ductile, mobile in the Maker's hands."

A rib is supposed to be taken out of each man to form each woman, who is ceremoniously given as Eve to Adam.

Truly a blasphemous exhibition of mummery and presumption for men to assume the office of creators, but the proceedings in the so-called

" Garden of Eden " are even worse, and must be described later on, with as much detail as custom allows, since a more extraordinary performance cannot readily be imagined.

This concludes the " First Estate."

CHAPTER XIV

WE now come to the description of the "Second Estate" of the Endowment Ceremonies, and it will be remembered how witnesses in the Clawson case, and others, declined to give any account of these mysterious proceedings.

When everything was arranged, each candidate was led by one of their own sex into a room which was decorated to represent, and entitled, the "Garden of Eden." This spacious apartment, whose walls were hung with clear muslin, contained beautiful trees, all in full leaf, planted round in boxes. The awed candidates were marched across it slowly and solemnly, a most imposing ceremonial being followed. Paintings and scenery of hills, gardens, and cataracts, with beautiful curtains and soft carpets, combined to create a dazzling illusion. Exquisite colouring and shaded lights added to the effect, which proved highly impressive. Then the men were commanded to lie down again and close their eyes until their wives, who have been supposed to be formed from their ribs,

appear to them for the first time since their arrival, dressed in garments similar to their own. The men have turbans, or would otherwise be quite unrecognizable from the women, who are given instead a flowing veil of muslin, arranged to fit the head somewhat after the fashion of confirmation veils.

All now walk about the "Garden of Eden," until a representative of Satan appears. This personage is arrayed in a skin-tight black velvet dress, slippers with long double points, presumably to imitate cloven hoofs, stockings, repulsive artificial features, and high helmet. Two other actors, Adam and Eve, walk round, when Satan, attracted by Eve's good looks, flatters and tempts her. Adam walks away.

At this point accounts differ. John Hyde describes the tempting fruit as grapes growing on a vine, while another witness writes of the practically unclothed state of the actors, and declares that though the nature of the fruit is not mentioned, the "reality is too monstrous for human belief, and the moral and object of the whole is socially to unsex the sexes."

Another person testified as to certain statements made beforehand by those managing the whole affair, to the effect that this scene ought to be gone through in complete nudity. "But," is

added, " in consequence of the prejudice existing in the minds of individuals against that method of proceeding, coupled with the fact that we were not yet sufficiently perfect and pure-minded, and that our enemies would use it as a weapon against us, it was considered necessary that we should be clothed."

Others declare that nothing repulsive takes place in the ceremonies, and it is obvious that the arrangements have constantly been altered considerably.

At any rate, Eve yields at last to Satan's temptation, of whatever nature it may be, and partakes of the " fruit." Adam approaches, to whom she offers the same temptation ; he resists for a long time, hesitates, refuses, then he also yields to the woman's demands, and eats.

Immediately they feign delirious frenzy, seize each other, embrace violently, and rush round the " Garden," till they fall prostrate to the ground.

Now weird chants, sorrowful weepings, and cries of horror are raised behind the draperies ; then, with a loud crash of rolling thunder, an opening appears in the wall scenery. This represents a dark forest, and through the aperture flashes a gleaming figure of " The Lord," also called " Eloheim," with sparkling lights behind him, dressed

in a magnificent robe covered with spangles and brilliants, white and dazzling. From this resplendent form the guilty couple flee in terror, and Satan also endeavours to hide himself. The following blank verse conversation is recited :

Eloheim.—"Where art, thou, Adam
Erst created first of all earth's tribes
And wont to meet with joy thy coming Lord?"

Adam.—"Afar I heard Thy coming,
In the thunder's awful voice,
Thy footsteps shook the earth,
And dread seized all my frame,
I saw myself in naked shame,
Unfit to face Thy Majesty."

Eloheim.—"How knew'st thou of thy shame,
My voice thou oft hast heard,
And feared it not. What hast thou done?
Hast eaten of that tree
To thee forbid?"

Adam.—"Shall I accuse the partner of my life
Or on myself the total crime avow?
But what avails concealment with earth's Lord;
His thought discerns my inmost hidden sense.
The woman Thou gav'st to be my help
Beguiled me with her perfect charms,
By Thee endowed, acceptable, Divine,
She gave me of the fruit, and I did eat."

Eloheim.—"Say, woman, what is this that thou hast done?"

Eve.—"The Serpent me beguiled, and I did eat."

"The Lord" first curses "Satan," exactly as in the Bible, who sinks on the ground, and crawls wriggling off, serpent-fashion, with many ungainly movements. Next Eve is denounced, and then Adam, with scriptural wording. Now they loudly lament their woeful plight, tear their hair and clothes, striking their breasts and pleading for mercy.

"Eloheim" speaks once more:

"Now is man fallen indeed. The accursed power which first made war in heaven hath practised fraud on earth. By Adam's transgression should all be under sin; the moral nature darkened, and none could know the truth. But cries of penitence have reached My ears, and Higher Power shall redeem. Upon this earth I place My holy priesthood. To them, as unto Me, in humble reverence bow. Man, fallen by Satan's wiles, shall by obedience rise. Behold, the Woman's Seed shall bruise the Serpent's head; from her a race proceed, endowed on earth with power Divine. To them shall man submit, and regain the Paradise now lost through disobedience. With power Divine the priesthood is endowed, but not in fullness now. Obey them as the Incarnate Voice of God, and in time's fullness Woman's Seed shall all that's lost restore to man. By woman, first fallen, Adam fell, from Woman's Seed the priesthood shall arise,

redeeming man. Man in turn shall Eve exalt, restoring her to the Paradise, by her first lost. Meanwhile go forth, ye fallen ones, with only Nature's light, and seek for truth."

After this oration all the candidates, as well as Adam and Eve, are decked with square aprons, some of white linen and some of silk, embroidered with green silk fig leaves, and many hieroglyphics, beautifully worked and decorated.

The next proceeding is that all must kneel together and swear solemnly certain oaths, repeated after Adam, who leads the assembly, the gist of which is as follows:

That they will absolutely be ruled in every matter by the priesthood, submitting and yielding in all things; that the men will wed no woman except by leave of the Presidency of the Church. Also that they will most solemnly keep secret all that the priests desire unrevealed, and this under penalty of death and having (as they express it) "their blood spilt upon the ground in atonement for sin." Now a password and a certain hand-grip are given to the candidates, and in this manner the "First Degree of the Aaronic Priesthood" is conferred.

Now the candidates are considered to have passed into a world-life, where darkness prevails,

all sunlight being obscured. A small doorway then suddenly opens into an adjoining room, which is heavily curtained, to show scarcely a gleam of light. On entering the candidates stray about at random in darkness, striking the furniture and tumbling over obstacles. Voices call out to direct the movements of these seekers after "light," and a crude, ridiculous dialogue is pronounced, making fun of other religious sects, such as Romans, Baptists, Methodists, and Presbyterians, to the following effect. The exact wording cannot be repeated, but an idea of the speeches may be gathered from the following, as related by Mr. J. H. Beadle.

"The Sectarians" speak.

Ezekiel Broadbrim.—"Verily, my soul is greatly moved for thee, my troubled brother. In thy darkened condition thou lackest spiritual discernment. Thy light in thee is as darkness, thou hast lost the Spirit, thou art altogether without hope—yea, verily! But read the Holy Word, and regard the inner witness, then shall you find peace to your souls. But resist not evil, for even so did the Prince of Peace submit himself to wrong. If a man take away thy cloak, give him thy coat also. Shed no blood in anger—speak evil of no man—comfort the widow and fatherless, and supply the brother

in want, do as ye would be done by, and pray for the inner light, then shall ye receive the Spirit, witness—yea, verily."

Parson Calvin Mather (solemnly, with a nasal accent).—"God, the Father of all mercies, has most graciously been pleased for His own Glory to elect from the sons of men such as should receive His grace. But, lo, this is indeed a sinful world, and fallen man is given up to the devices and desires of his own heart. In the gall of bitterness, in the strong bonds of iniquity, you wander in the darkness of your own minds. Not a thought of your hearts but is evil in the sight of Heaven, your righteousness is as filthy rags, and from the crown of the head to the sole of the foot you are wounds, and bruises, and putrefying sores, for—

> "'There is none righteous—no, not one;
> There is none that understandeth,
> There is none that seeketh after God.
> Their throat is an open sepulchre,
> With their tongues they have used deceit,
> The poison of asps is under their lips.
> Their feet are swift to shed blood,
> Destruction and misery are in their ways,
> And the ways of peace have they not known;
> There is no fear of God before their eyes.'

"Let us, then, close our eyes to Satan's wiles, and come to Jesus, that peradventure we may

prove to be of the elect, foreordained before the foundation of the world. For of ourselves we can indeed do nothing. Therefore let the brethren bring their children to the altar and have them sprinkled; then, if they are to be saved, they will be saved, otherwise, though not a span long, they must howl through all eternity in the sulphurous flames of the bottomless pit. May the Lord bless this awful truth to the everlasting good of your waiting souls. Amen."

The Right Rev. Cream Cheese Pontifico.—"The Lord standeth in His Holy Temple. Let all the earth keep silence before Him. By the mouth of His Son and the holy Apostles hath he founded the true and Apostolic Church. The glorious company of the Apostles witness it, the noble army of martyrs confirm it. Let every one be baptized by one having authority, by due descent through the laying-on of hands, and the apostolic succession. Then let him pay for his pew, and repose in the bosom of the only true and apostolic body, till he is gloriously transferred with all the nice, clean, and well-behaved churchmen to the Church triumphant."

Elder Waterdip.—"Dearly Beloved, my text to-day will be that comforting passage, 'Whom He did foreknow,' etc. From this we learn—

"1st. That very few are saved.

"2nd. That if you are called you can't help but come.

"3rd. That if you don't come, it's a sure sign you weren't called.

"4th. That if your calling is effectual, you can't lose it.

"5th. That if you lose it you never had it. Incidentally, we learn also that none but immersed believers should commune with us, that though others may be saved, we have no sure promise of it, and that the only certainty of salvation is to come with us and be immersed."

Rev. John Wesley Jones.—"My perishing fellow-sinners! I would fain improve the time this morning by a short discourse on the text, 'Depart, ye cursed, into everlasting fire.' O, my fellow-travellers, you are on the way to hell—to an endless hell! Before nightfall, even, one of this congregation may be weltering in the awful gulf!" (Here many of the actresses scream and pretend to faint.) "O! come to the Saviour. Tear off your jewellery and kneel at the Mourner's bench. Brethren, sing 'Plunged in a gulf of dark despair.'"

Father Gregory (with robes and crucifix).—"O mater sanctissima! Ora pro nobis." (Now the lights burn dim and soft music floods the room.) "O beatissima Cœli Regina! Grant us inter-

cession with Thy dear Son. Make Thy believing children faithful. Guard them from all heresy and false doctrine. Keep them in the true faith and in their holy vows. Gloria Patri ac Filio ac Sancto Spiritu—et in sæcula sæculorum."

Now Satan returns to the scene, and speaks to this effect :

"Ha! ha! You suit me to a dot. Go it—go it. One preaches immersion, another sprinkling, one predestination, another free-will, and so you go. *You'll* never convert the world. My kingdom prevails over all. Go it—go it. Ha ! ha ! "

Here a terrible crash is heard, and the curtains are torn down. A blaze of light is cast on the dark scene, while St. Peter, St. James, and St. John enter.

Satan.—"What have I to do with thee ? I know thou hast the Holy Priesthood."

Saints Peter, James, and John, all together. "And in the Name of Jesus Christ and His Holy Priesthood, we command you to depart ! "

Satan, the Serpent, collapses on the floor, foaming at the mouth; hissing out maledictions, he crawls out, being ejected and pushed by the Apostle St. Peter, who speaks thus :

Peter.—"Brethren and sisters, light is now come into the world, and the way is opened unto men.

Satan hath desired to sift you as wheat, and great shall be his condemnation who rejects this light."

(Here follows an explanation of the preceding ceremonies.)

"The Holy Priesthood is once more established upon earth, in the person of Joseph Smith and his successors. They alone have the power to seal. To this priesthood, as unto Christ, all respect is due, obedience, implicit and yielded without a murmur. He who gave life has the right to take it. His representatives the same. You are, then, to obey all orders of the priesthood, temporal and spiritual, in matters of life or death. Submit yourselves to the highest powers, as a tallowed rag in the hands of God's priesthood. You are now ready to enter the Kingdom of God. Look forth upon the void, and tell me what ye see." (Here a curtain is raised.)

Adam and Eve together.—"A human skeleton."

St. Peter.—"Rightly have ye spoken. Behold all that remains of one unfaithful to these holy vows. The earth had no habitation for one so vile. The fowls of the air fed upon his accursed flesh, and the fierce elements consumed the joints and the marrow. Do ye still desire to go forward?"

Adam.—"We do."

Now a solemn oath is spoken by St. Peter, and all

the initiates hold each other's hands, kneeling down to form a circle, and repeat it after him.

This horrible vow is taken under penalty of having the throat slit across with most petrifying details. They who swear are then admitted to the "Second Degree of the Aaronic Priesthood," when they are shown into another room in the midst of which an altar is erected.

This is the Third Estate, and is imagined to be the emblem of celestialization.

St. Michael now speaks, thus: "Here all hearts are laid open, all desires revealed, and all traitors are made known. In council of the gods it hath been decreed that here the faithless shall die. Some enter here with evil intent, but none with evil intent go beyond this veil or return alive, if here they practise deceit. If one among you knows aught of treachery in his heart, we charge him now to speak, while yet he may, and live. Brethren, an ordeal awaits you. Let the pure have no fear, the false-hearted quake. Each shall pass under the Searching Hand, and the Spirit of the Lord decide for his own."

Now each initiate is laid one by one on the altar, stretched on his back, and the chief priest feigns to draw an enormous knife or sharp razor across the throat. Naturally this is mere pretence, and

on rising again, hands are clasped before kneeling down to repeat, as in the sight of God, another terrible oath.

For breaking it the penalties are described as nauseating: the abdomen to be cut across, and the entrails thrown to pigs, with much more of the same horrible nature. Another password, hand-grip, and sign are communicated to the recipient, and the "First Degree of the Melchisedec Priesthood" is bestowed, which is the "Third Endowment" degree.

After this three books are arranged on the altar, viz. the Bible, the "Book of Mormon," and "Doctrine and Covenants," before another sermon is preached. The wearied people are now informed that they must continue steadfastly in the way of salvation, which estate they have now entered. Yet worldly duties are a necessary care, and first of all is counted the absolute command to revenge the death of the "Prophet and Martyr Joseph Smith." Although the story is well enough known to all, the account of his death is most minutely recapitulated, and a rigid vow is taken to avenge his murder by all possible means. Also that eternal enmity shall be felt towards the Government of the United States for his assassination, that all fealty to the Government shall be renounced, and

that all previous oaths of allegiance are cancelled. That they will endeavour with might and main to overthrow the Government, and teach their children to do so too.

Here it should be mentioned that this particular oath about Joseph Smith is declared to have been omitted lately. Yet Mr. Hyde, describing the service in his "Mormonism," p. 97, speaks thus: "We were sworn to cherish constant enmity towards the United States Government, for not avenging the death of Smith or righting the persecutions of the Saints. To do all that we could towards destroying, tearing down, or overturning that Government. To endeavour to baffle its designs and frustrate its intentions. To renounce all allegiance and refuse all submission. If unable to do anything ourselves toward the accomplishment of these objects, to teach it to our children from the nursery, impress it upon them from the death-bed, entail it upon them as a legacy."

Also Charlotte Arthur (a suitor against Brigham Young's estate) averred in her verified filed complaint that the Endowment oath ran as follows:

"To obey him, the Lord's anointed, in all his orders, spiritual and temporal, and the priesthood, or either of them, and all Church authorities in like manner, that this obligation is superior

to all the laws of the United States, and all earthly laws. That enmity should be cherished against the Government of the United States, that the blood of Joseph Smith, the Prophet, and Apostles slain in this generation shall be avenged."

To return to the Endowment Service. After the Joseph Smith oath had been administered (which may or may not now take place) another alarming vow had to be registered by the initiates, the penalty for breaking secrecy of which was to have the heart torn from the breast and cast to feed the fowls of the air.

Then a new form of prayer was taught to the initiates, who were pronounced worthy to speak to God "in an unknown tongue"; and after that the "Second Degree of the Melchisedec Priesthood" was bestowed. Next the candidates were ushered into the last room "behind the veil," in other words, a *portière* curtain.

This was the "Fourth Estate," commonly called "The Kingdom of the Gods."

To this fresh mummery the men first approach, when the officiating priest makes special incisions and signs on their clothes, notably the Masonic square and compass, also cutting a gash with a sharp knife just above the right knee.

Then the actor of "The Lord," or "Eloheim,"

commands them to call in their women, but very few females are ever admitted to this special ceremony before marriage. It is thus that " Sealing for Eternity " takes place for those who have only before been " married for time." Then, naturally somewhat exhausted, the initiates leave the room, put on again their ordinary street clothing, and obtain food. After this interval they come back to hear another long address, which explains all the story and its meaning, recently enacted, and how their future lives must be shaped to be consistent with the vows they have just taken upon themselves.

It may be here mentioned that the gash over the right knee for females is often omitted, since so many object to it, being deep enough to leave a scar.

One woman relates how they were examined by a man behind the " veil," as to the secret signs and hand-grips ordered by Brigham Young, and also as to the " new name " received at the first anointment ceremony.

The initiates could be inspected at will through the " veil," since small holes were cut for this purpose, without being able themselves to distinguish the inspector.

This very lengthy service occupies fully ten

hours, a long period at one stretch. Two days in the week are usually arranged for this initiation, varying groups succeeding each other ; in this case the duration may extend till long after midnight. Slits in the curtains were also placed conveniently on one side of the " Garden of Eden," in order that such Mormons as had already " taken their Endowments " might amuse themselves by seeing it again. The character of " The Lord," or " Elo-heim," was always acted, when possible, by Brigham Young himself, during his lifetime. He would, however, never consent to play the part of Satan or even Adam.

It should here be noted that much of the para-phernalia and garniture of the Endowment pro-ceedings pretended to conform to those of Free-Masonry. Outsiders are always pressed to associate these ceremonies together, and told that Endow-ment is a form of Masonry intended to make women eligible to receive it. Undoubtedly this is a mere device to throw dust in the eyes of Gentiles, and to obscure the true objects of the Endowment ceremonies, the effect of which is, as aforesaid, to " unsex the sexes " while propagating the Mor-mon faith.

It should be remembered that this faith is founded on the bare exhortations of a pseudo-

Prophet, whose dying words implied a want of faith in God, as follows: "My Lord, my God, have mercy upon us, *if there is a God.*" This has been mentioned in a former chapter.

One of the most frequent performers of the outrageous part of Eve was Eliza Snow, first a wife of the Prophet Joseph, and then of Brigham Young "for time." She acted exceedingly well, and was a beautiful woman, but earned much hatred and contempt for her performances, as did also other actresses of that particular character.

It sounds, perhaps, almost miraculous that such superstitions should have taken root in so enlightened a country as America, and gain any converts in England.

But novelty-seeking was never rushed after more passionately than in the United States at the end of the nineteenth century. Actually on the shores of Lake Michigan, Druidical sun-worship was then revived with some measure of success. Brahminism became popular, and also a sect arose named the Jaorelites. These deluded ones positively declared that they must ascend to heaven from a Scotch mountain, at the end of the world, the date of which was close at hand. Also the followers of Christian Science in our midst are examples of superstition's reign, where curing by

mere thought-concentration essays to banish medical science and triumphs of surgery.

Others, yclept "Divine Healers," arrogate to themselves powers which seem impossible of a moment's consideration, yet have been received in circles which enabled them to establish a separate Church in an American city.

Therefore, as this superstitious feeling undoubtedly exists in the human mind, there is small need for wonder that Mormonism prospers, and the tendency has been well described by "Alienne Gorren" in her book, "Anglo-Saxons and others," as follows:

"Nowhere are so many persons of sound intelligence in all practical affairs so easily led to follow after crazy seers and seeresses as in England and the United States. The truth is that the mind of man refuses to be shut out absolutely from the world of the higher abstractions, and that if it may not make its way thither under proper guidance, it will set off even at the tail of the first ragged street procession that passes."

This mind susceptibility explains the so-called "Miracle" of Mormon success amidst educated and enlightened people. Religious superstition combined with political authority has formed this powerful sect, which does not hide its purpose

of ruling a whole nation. If possible converts to the sect of Latter-Day Saints would study this history of bloodshed and blasphemous orgies, surely the British Isles would send fewer converts to a life of moral degradation in Utah. Such fool's play as has just been described is peculiarly distasteful to the English palate ; it is only when the dupes are actually caught in the net that they are initiated. Imaginative minds can well picture the nauseating horror such practices must produce in the hearts of those who believe they have embraced a true and blessed religion. Then, domineered over by the priesthood, it is too late to draw back. With minds weakened and consciences torn, they bury their shame in oblivion, crushed under the iron heel of Brigham Young's relentless successors.

CHAPTER XV

IT had been stated that the celebrated Smoot case would be a peaceable death-blow to Mormonism. So far this has not come to pass, but it is an affair of wide importance, and must be duly chronicled. Senator Reed Smoot stands out noticeably as a leading light in Utah. He was elected one of the United States Senators in 1903, in spite of his being a prominent member of the Mormon Church, in fact an Apostle. President McKinley advised him previously not to apply for election, since he would be unsuitable for the Senatorship. However, he stuck to it, put up boldly, and carried the day unanimously. Smoot came of a Republican family; his father had been one of the travellers crossing the plain with Brigham Young, and he founded, with others, the town of Provo, where Smoot lived. One of the wealthiest inhabitants, he carried on business as a manufacturer and banker, besides being deep in mining enterprises and other undertakings.

But at once this bugbear of polygamy was again

started when Smoot's election became a *fait accompli.*

President Smith, for Mormonism, stated that no plural marriages were then permitted by the Church, and that the only polygamists were those who remained of the quantities that existed before the prohibition was passed.

Smith also declared that Smoot's position in the Church was not (as alleged) equal to an Archbishop or Bishop of other countries. He averred that a Bishop in the Church of Jesus Christ of Latter-Day Saints is usually engaged in some secular vocation for daily bread, while serving the Church gratuitously. Instances might occur otherwise, but, as a rule, men of the priesthood are business men. He continued thus: "Reed Smoot is recognized as a capable, enterprising citizen, and his position in the Church need not interfere in any way with his services to the State. It is not true that he has been put forward by the Church as a candidate for public office, but he has the same right that any other American citizen enjoys to accept any office to which his fellow-citizens may elect him. Mormon Church officials have served in Congress for years, and no objection has been offered on that account."

However, a petition was organized by representative citizens of Utah to the Senate Committee

on February 10th, appealing against Reed Smoot sitting as a Senator from Utah, because, being an Apostle of the Mormon Church, he ought not to represent the people of Utah in the Senate.

Similar protests were got up all over the country, which was stirred with antagonism on the same grounds. Polygamy being forbidden by the laws of Utah, the petitioners maintained that no official holding the Mormon religion had a right to a Senatorial seat. Since Smoot had sworn an oath to be faithful to Mormon doctrines and teachings, how could he loyally obey the Government of the United States, whose Federal laws were diametrically opposed to Mormon tenets ?

So on March 3rd, 1904, an enquiry was entered into to vindicate the law, and satisfy popular prejudice.

Now was clearly shown what the domestic relations of President Joseph F. Smith and his wives were, as Mormons, he also freely admitting that Smoot had been allowed by the twelve Apostles to apply for a seat in the Senate.

This fact was considered to affect Smoot's eligibility, though Mr. Smith explained that Smoot might have applied without the Apostles' consent ; yet had he done so that body would have considered themselves offended and slighted. Quota-

tions were adduced from the "Thatcher" case, showing that any one Apostle defying the others would be immediately expelled from the Apostolic Board.

Absolutely indisputable was the evidence that the Mormon heads of the Church openly break the law of the State, as the President himself did not attempt to deny it.

Since the manifesto of 1890, when the Church outwardly repudiated polygamy, Smith's plural wives had borne him eleven children. In this he was perfectly aware he was violating the law, but declared that he had good reasons for doing so, because he had married these women before 1890, when President Woodruff withdrew the Church's consent to plural marriage. He stood ready always to answer for his conduct to the law of the land.

The counsel for the prosecution, Mr. Taylor, having asked President Smith if living with a plural wife was contrary to the laws of his Church, received the following reply :

"In regard to the status of polygamy at the time of the manifesto, I want to say that after the hearing before the Master of Chancery, I understood that we should abstain from relations with our plural families, and that rule was observed up to the time the 'Enabling Act' went into effect,

admitting Utah as a State. Under that Act the only prohibition was that plural marriages should cease. Nothing was said about cohabitation with our plural wives. Ever since the manifesto, until the present time, there has never been a plural marriage in the Church performed in accordance with its teachings, or with the connivance of the Church, and I know whereof I speak."

Asked whether the Church considered polygamous cohabitation against the law, Smith answered in the affirmative, and continued as follows :

" I was placed in this position. I had a family—a plural family, if you please. I married my first wife more than thirty-eight years ago, and my last wife more than twenty years ago. By these wives I have had children, and I have preferred to take my own chances with the law, and suffer any consequences the law might visit upon me, rather than abandon these children and their mothers. I have continued to cohabit with these wives since 1890, but not openly, or flaunted the fact, but I have acknowledged these wives and children as my family. The people of Utah have regarded the situation as an existing fact. They, as a rule, are broad-minded and liberal in their views, and have condoned the offence—if offence it is—rather

than interfere with my situation as they found it. It has been known what I have been doing. I have not been interfered with, nor disturbed in any way. If I had been, I was there to answer the charges. I was willing to face them, and submit to the penalty, whatever it might be. You must draw a distinction between unlawful cohabitation and plural marriages. The State law in regard to the latter has been complied with. But the other law is the one I have presumed to disregard, and which, as I have said, I am ready to face, rather than disgrace myself or degrade my family by turning them off."

Mr. Taylor next enquired, "Do you consider it an abandonment of your family not to maintain marriage relations?"

Somewhat perturbed, Smith turned, and replied in an undertone:

"I don't like to be impertinent, but I should like you to ask any woman who is a wife," adding later that it was "generally understood" that the polygamist's duty was still to provide for and support his plural family after 1890. Smith went on to say, "Each of my families has a home of its own in Salt Lake City, and comparatively near to each other. Since the manifesto my custom has been to live with my first wife at her home, but I

have visited my other families. My attitude towards my wives was of general knowledge. I think Senator Smoot never advised me thus to persist in polygamous cohabitation. I have never, so far as I remember, discussed my private affairs with him. Mr. Smoot has been to my first wife's home, which I make what may be called my official residence. Revelations can be accepted or rejected at will, there is no restraint upon any member of the Church, except his or her voluntary wish. I do not always obey the revelations from God. One can obey or disobey with impunity."

Here Mr. Taylor spoke sharply :

" Then that is the kind of a God you believe in ? "

" Yes, that is the kind of a God I believe in," emphatically replied the President.

The Counsel next asked, " Was it necessary for Mr. Smoot to get consent to run for Senator ? " and was told that Smoot certainly had to get the consent of his Associate Apostles, and the First Presidency, in order to go before the Legislature, which consent was obtained.

Much mention was now made of " celestial marriages " or " marriages for eternity," the practice which had been discussed for over twenty years. These services were believed to carry two

people to heaven in perfect bliss, and were often celebrated after the death of one or both of the contracting parties, in which case relatives represented them. This tenet, and other much-questioned doctrines, were discussed until the gist of the whole affair was brought down to one point. Counsel wished to prove that the beliefs of the Mormon Church, in which Senator Smoot acted as Apostle, created plots to defy the law, to which defiance Smoot was undoubtedly a party.

Evidence was brought that Smoot was present when President Smith made a speech in 1903, in which he protested that as plural marriage was a revelation from God, disobedience to it would be tantamount to rejecting God Himself.

This speech was reported in the "Deseret News," June 23rd, 1903. President Smith declared he would have prevented its appearing in print if possible, since he had hitherto refrained from extolling polygamy in public, being forbidden to do so. The reason for his then mentioning the subject, was to set right a disputed matter of history, and he never intended his words to be taken as a teaching. Some people imagined Brigham Young first preached plural marriage, but knowing well that Joseph Smith was the real founder,

he produced his aunt, Bethsheba Smith, as witness. She received the Endowment from Joseph Smith at Nauvoo, Illinois, and was the last living person who could attest the fact.

Immediately Chairman Burrows interposed thus :

" You have said to-day that you were obeying the laws in not teaching polygamy since the manifesto. Do you think you were obeying the law in having eleven children from different mothers since that time ? " To which the President replied, " I obey the law so far as the teaching is concerned. I have not said that I have obeyed the law in my practice. Polygamy has not been taught in the Church by any of the officials. The Church has obeyed the laws, even if I have not."

Senator Foraker next spoke, saying that although the ground might have been covered before, he wanted an answer (for record) to the question :

" When, where, and how was the injunction in favour of polygamy received by the Church ? Was the practice arbitrary or merely permissive ? "

To this Smith made reply that in 1843 at Nauvoo the " revelation " was vouchsafed to Joseph Smith, but not publicly given out. The doctrine was taught to Brigham Young and his followers by Joseph Smith, and Young fostered the " revelation." In 1847 it was brought to the Salt Lake Valley, and

was preached publicly by Young as a revelation in 1852.

On being questioned as to the polygamy of certain other Apostles the President heatedly made answer :

" I do not pry into their family affairs. I am happy to say I am not a ' spotter ' or ' informer.' I am not a paid spy ; I know nothing about it."

On being rebuked by Senator Overmann for using the words " spotter " and " informer," President Smith apologized. Later Mr. Taylor said that he expected to be able to show " that plural marriages have been consummated among the officers of the Church, and that Senator Smoot, as a member of that hierarchy, must have had knowledge of the fact."

President Smith will be seen to have frankly admitted the truth of every accusation of violating the law save one, brought against him and the Church, his attitude of candour profoundly surprising his questioners on the Committee of Privileges and Elections.

Undoubtedly the petitioners against Smoot's Senatorship were thoroughly aware of President Smith's domestic relations, and as these could not be hidden, he cleverly decided to assume heroic virtues, and take a lofty tone as the only

port in a storm. During three days and a half he bore the searching examination with equanimity, answering the most private questions with admissions of guilt, except as to whether plural marriages were now consummated.

People crowded to hear these bald statements, which really outraged all delicate feeling. In appearance he was patriarchal, six feet high, with flowing white beard, and of would-be simple, guileless appearance. Cunning, however, lurked beneath the mask of innocence with which he spoke, and since he was not on trial himself, had very good reasons for speaking out and ignoring condemnation. What cannot be denied is better faced with a fair front, but he disgusted many hearers when alluding to the jealousy of his various wives, who demanded equal attentions at his hands.

Senators Hoar and Pettus were especially amazed at such confessions. References were made to a certain pamphlet which stated Jesus Christ was a polygamist, and Smith was asked if his Church preached this horrible doctrine.

"No, sir," he replied. "What we teach is that Jesus Christ was descended through a long line of polygamists from David and back to Abraham."

The next witness called was very interesting, a Mrs. Kennedy, who was plurally married after the manifesto of 1890 by an Apostle of the Mormon Church. Questioned as to who performed the ceremony she replied, "Brigham Young," but, though she declared she had seen him two or three times before, could not recognize his portrait. She was a second wife, the first wife having granted consent to the marriage. She separated from this husband, Johnson, after five years, and was now re-married to an Episcopalian, Kennedy, though she herself remains in Mormonism. No certificate of marriage had been given by Brigham Young, and she could not remember any details; no prayers were read, but she answered "Yes" to everything required, and the ceremony took place in the private house of a Mr. A. C. McDonald.

Then another witness, named Merrill, son of Apostle Merrill, deposed to being plurally married by his father. Strangely, he, also, could not remember enough to describe the service, and added there was no music, no prayer, no question that he could recall, only he and his wife stood up and joined hands. Pressed as to the ceremony, he declared he could not repeat any of it, but he promised to love, cherish, and support the woman.

Next followed Mrs. Emma Matthews, and after

her Francis Tyman, member of the "First Presidency in the Mormon Church"; both these were called for the prosecution.

Tyman, who admitted his polygamous life, spoke in high-flown fashion that he fully intended "to be true to the law of my country, my God, and to my obligations and covenants with my wives, and I have never done a thing that my conscience did not approve. I trust myself to the Lord."

Mr. Tyman then asserted that Senator Reed Smoot did not know that he (Tyman) was living with plural wives, since he never met one of them, though people generally knew about his life in Utah. Senator Hoar, severely ordering him to be careful, asked if his answers were by the Lord's order, and if they were given in a human or inspired capacity? Tyman heatedly replied, "I answer as the Spirit of the Lord directs," and went on to say that if President Smith had refused consent to Smoot's candidature, and Smoot had still continued in his decision to put up for election, he would have been banned as insubordinate, disciplined, reproved, and corrected. A good deal of sparring took place between Senator Hoar and Tyman before this incident closed.

Chairman Burrows, reading passages from the

" Book of Mormon," wished to know when the law of the Lord was changed to permit polygamy.

To this President Smith replied that the law had not been modified, and he read a verse to the effect that when the Lord wanted His seed propagated He would command it. This led up to the declaration that polygamy is justified when a person is commanded by the Lord to enter that condition, and practically amounted to a bald statement that Mormons had every intention of persevering in their polygamous practices.

Later on E. B. Critchlow, Assistant United States Attorney for Utah, said that Smoot's candidature was first mentioned in 1900, receiving strong opposition from Republicans and others, laymen in the Mormon Church perceiving the folly of attempting it, for one openly living in polygamy.

A reported interview with Reed Smoot appeared in the " Salt Lake Telegram," November 26th, 1902, and was referred to by Mr. Critchlow, wherein Smoot is said to have denied any knowledge of polygamous Apostles. The " Telegram " added that Mr. Smoot was told exact information could be supplied to him, with dates and details of the marriages. It was subsequently stated that by one word Smoot could have either stopped

the polygamous proceedings or given up his Apostleship.

Fresh excitement was roused over the Smoot case, when several notable women arrived in Washington to carry on a stronger warfare against the Mormon Senator. Their names were, with others, Mrs. Frederick Schoff, of Philadelphia, Chairman of the Executive Committee of the National League of Women's Organizations, and Mrs. Charles A. Thorp, President of the New Century Club of Philadelphia.

These ladies issued the following resolution :

"At a meeting of the Executive Board of the National League of Women's Organizations of America, a resolution was unanimously adopted requesting that on Sunday, March 27th, or as soon thereafter as possible, every clergyman in the United States ask every man to write to his Senators, requesting them, in view of the evidence already presented in the case of Reed Smoot, to vote against the retention of said Reed Smoot in the highest law-making body of the country."

The newspapers declared that Reed Smoot could not be turned out for being a polygamist, because of this there was no proof. It must either be that he was disqualified for acquiescing in other Apostles' polygamy, or that he considered his allegiance

to Mormon oaths took precedence of his declaration to support the United States Constitution. As a matter of fact, it was on this latter ground that Smoot's expulsion was sought. Mormons always declared they would obey the laws of their Church before the Federal rules, whenever questioned judicially.

It was clearly stated as follows: "Mr. Smoot would not have been elected if he had not received the endorsement of the Church. The main point of attack against the Mormon theocracy is the practice of polygamy, and its political power is therefore wielded to protect and strengthen this tenet of its faith. Mr. Smoot is the direct representative of this portentous coalition between Church and State."

An earnest clergyman of Philadelphia, the Rev. Dr. Dana, preached hotly on the subject, saying: "Mormonism is legalized under the garb of religion. The leaders know it is contrary to the law of God and the land, yet announce they are willing to take the risk. Would it be right to let one enter the highest legislative body of the country —coming from this source? Suppose I were a Mormon Apostle and you a Mormon congregation. It would not be, 'Do you want to come to church?' but, 'You must come.' It would not be, 'How

much will you contribute to the church?' but, 'Pay one-tenth of every cent you earn.' I rejoice you do not live under any such despotism. Let your Senators know how you feel on the subject."

After an interval of several weeks the Smoot case was reopened. One witness, named Roberts, testified that it was impossible for Smoot to reveal that he had gone through the Endowment House obligation, since he took his oath not to do so.

Much reference was made to the Thatcher case, in which Moses Thatcher, a Mormon Apostle, was defeated when he sought to join the Senate, because he had not first obtained consent from the Church. Then the Church leaders themselves interfered. At a Church conference Moses Thatcher was turned out of his Apostleship without any explanation being vouchsafed to him.

There were ladies in the Legislature that elected Smoot, one was Chairman of the Judiciary Committee, and these ladies voted for Smoot. It was remarked that tolerance was felt towards the older polygamists, because of the expense of plural families, which some younger men could not afford. The women who desired grander dresses and luxuries, made it almost impossible for more youthful husbands to support them, and it was stated that if only the Church would stop fresh plural marriages,

those of the past might be condoned, for they were supposed to have been entered into from rightful motives.

Strange questions then arose in this case on the subject of divorce. Mr. Reynolds, a witness, explained to Senator Overmann that in the Endowment House, marriages were celebrated with deceased persons, but that divorces from the dead were only granted in a few instances, for evils done during life, as such cases were considered unjust. No one was appointed to defend the accused, though a complainant would be heard if sufficient evidence was supplied to the Church.

Divorces would be given by the Church to legally married couples, only if the courts acted also. But, since plural marriages are not legal, the law would not in such cases be consulted. Again, ecclesiastical divorces could always be granted by the head of the Church, and the witness maintained he knew of no effort on the part of the Church to restrict polygamy, or obey the Woodruff manifesto. Also Reynolds stated that the manifesto had been revised, although it was believed to be inspired by the Almighty, and the wording, though not the meaning, altered by himself; this confession caused great anger in court.

During the Smoot case many proofs came to

light of the extraordinary powers claimed by the Mormon Church over the consciences of its followers.

Mr. Wallis related that he well remembered the Temple ceremonies, the oaths taken, and the private signs enjoined to be used. Nearly all the requirements were for absolute secrecy under pain of mutilation penalties, but that he and others regarded these injunctions very lightly, failing to recognize the solemnity usually described at Mormon services. He and others had, therefore, rebelled against such " obligations," one of which was that, " if demanded, we will give all we possess to the support of the Church."

This was again described by a Swede, named August Lundstrom, who testified that he had gone through the whole thing six times, each ceremony lasting about seven hours, and the promise to give up all money was called the " law of sacrifice." He renounced Mormonism when he no longer believed in it, and had thoroughly gone into its shady corners with Church officials. These were the words with which he described his breaking loose :

" I found a weak spot in the wall, and when I touched it a hole was made that was big enough to crawl through. The foundation was not sound."

He therefore considered himself a free agent.

Very painful was the examination of an old lady named Annie Price, for on being questioned about Endowment ceremonies she became highly agitated, saying the proceedings were too dreadful to repeat. The first oath appeared to be that if the pupil felt unable to proceed with taking the oaths, then was the time to stop, turn back, and leave the place. Trembling violently, however, she declared she did agree to have her throat cut, but could not proceed further; she considered it all of the highest importance at that time, and would never then have mentioned it. Neither had she till now, except in a very cursory way to a Baptist clergyman where she lived.

Some excitement was next aroused by Recorder Nicholson being questioned about a book called "Living Sealings," which recorded marriages since 1893. He brought one book containing all the marriages performed with licences by law, but declined to produce the one for marriages without legal licences. He said he did not wish to bring it, that he had no authority to do so, and that he would have to ask the First President, adding that even if arrested he would still refuse to produce that book against the Church's orders.

Many other witnesses were produced, all with the same object of gathering data against the

Mormons in this Smoot enquiry, one, John Henry Smith, boldly stating that Smoot could have been elected an Apostle without taking the Endowment.

He proceeded to say that though the Endowment Temple ceremony was supposed to be necessary to marriage, yet Smoot could have been married without it, and he was quite unaware whether Mr. Smoot ever took the Endowment at all, and that he himself should have voted for Smoot's Apostleship in either case.

A counsel, named Borab, whom Senator Smoot had once retained, promised to prosecute known polygamists if sworn information was filed. However, this proved abortive, as, though plenty of facts were given, there was no result. He did not consider them sufficiently important, and used the evasive expression that "he was not hunting snipe in the valley—but the tiger in the jungle." Nobody cared to prosecute those who had no money, but only the leaders of the Church.

Smoot was stated to have Republican heresies, and joined that party against the Democrats, to which last he made himself very unpleasant. He was nicknamed "the young man in Utah to redeem Israel." When he put up for the Senatorship there was a regular campaign commenced, viz. for "Smoot or not Smoot."

When examined, Smoot frankly answered questions, bore himself well, and created a favourable impression, but refused to describe the Endowment ceremony, said he could not if he wished, and there was nothing to affect his loyalty to his country. He was aware of the existence of polygamists, but the best and only plan was "to let them die off," and remarked he had always been taught to obey the laws of his country.

In the end the Committee of Privileges and Claims found that "Senator Reed Smoot had been guilty of unlawful cohabitation or polygamy, but that the same had been done in the honest conviction of a religious belief in Mormonism. Therefore the same Senator is found guilty on technical grounds, and sentenced to a fine only."

He retained his seat in the Senate.

CHAPTER XVI

IT will be now interesting to note the position of Mormonists in other countries, such as Holland and Denmark.

Holland has been regarded as a great feather in the Mormon cap, and it is boasted that the largest meeting ever known outside Utah was held at Rotterdam in 1910. However, the mission report for Holland betrayed that they had effected but little progress in baptisms or emigration. Fortunately, the Dutch Government became on the qui vive, and issued an announcement in the public Press, that persons falling under Mormon influence would be well advised to enquire for particulars at the Central Police Station. It was also intimated that anybody in alien clutches would be aided, if necessary, to escape from bondage.

This cut the claws of the Saints in a very practical manner, and interested the Dutch Minister of Foreign Affairs about the sect. He explained to enquirers that under the present arrangements of Holland, actual expulsion was impossible. Fresh

laws would require to be passed, and for so drastic a step the people would all have to be taught the details of Mormon religion, clearly an undesirable proceeding. Yet he stated, "Although that is the present situation, we are by no means through with the matter. We do not like the system, and we are willing to do our part in any movement that may be promulgated to end this disagreeable matter."

A short time after this, Holland's Minister of Justice suggested a splendid way of overcoming the difficulty if it were possible to carry out the idea, viz. "That the American Government should itself request Holland to notice the polygamous practices of Mormons, and the United States would approve if Holland should deny any hospitality or admittance to Mormons arriving for conversion purposes."

But little Denmark has gone a step even further, having started a mission church itself in Salt Lake City, thus carrying the campaign into the heart of the enemy's camp. A warm welcome is accorded there to all who desire to break their chains, and return again to their own Danish Church.

Besides this, a Danish Consulate has also been established in Utah to give help, comfort, and advice to any Mormon dupes. Various unfortunate

Danes have been lured away, and embrace only too eagerly the opportunity of exposing the Saints and retracting their own follies.

Yet there are places in Utah practically populated by these Danish converts, since for years Denmark has been looked upon as a happy Mormon hunting-ground.

These people are quite the best and most conscientious of converts; they have been brought up to hard work, small remuneration, and reverence for religion, so they readily pay the tithes demanded by the Mormon President without a murmur.

One of the Danish laws forbids any one to recommend or suggest emigration to the natives, the reason being to keep the country people at home and not reduce the population. That, of course, becomes a great stumbling-block to the Saints, because they dare not speak openly. They must sneak about in secret, venturing only to accost the most trustworthy, and in front of these dangle the bait surreptitiously, glorifying Utah under the rose.

Part of the Mormon creed holds that the highest Saintship cannot be obtained until a convert has travelled to "Zion," paid down money, and experienced the Temple mummeries.

Proxies, they explain, may obtain salvation

of a sort, but this is not comparable to the glory of those who take the pilgrimage, especially as the proxies do not bring nearly as much filthy lucre to the Prophets as the correct travellers.

A powerful anti-Mormon Committee works in unison with the Salt Lake Danish Church, and a short time ago their Secretary made an extensive American tour, praying any Danish emigrants in the United States to help in rescuing their countrywomen from Mormon degradation. In Denmark such interest is shown about the matter, that when lectures and meetings were held crowds swarmed to listen, and the Press was practically unanimous in denouncing the whole Mormon creed and those who promulgated it.

Whilst this controversy was proceeding, the Ambassador at Washington representing Denmark wrote to the Danish Government to warn the leaders that because in Utah polygamy was rife, the American authorities were far more strict about immigration. Therefore young Mormon converts arriving in America would be most strictly examined, and probably a great many sent home again.

It was doubtless difficult, then, for the Minister of Justice and the Minister of Church and State to understand why the Mormon Elders

should be turned out of Denmark for polygamy, when the law in Utah forbade plural marriage.

Explanations followed that though such laws existed, it rested with Mormons to enforce them, who deliberately refused to convict and punish law-breakers, since that course would incriminate the "Prophet of the Church" and his family. The Federal Authorities were unable to cope with the matter, since all was not placed entirely beneath Federal jurisdiction. The reason for this was that the Mormons had such enormous political influence, and their voting was so extremely powerful, that Federal politicians feared to oppose them under pain of losing office.

Summing up the situation, the reply of the Danish Minister was to the effect that American people should not elect such time-servers to office, but choose instead men who refused to wink at this immorality. America should commence her reforms at home, before appealing to foreign countries to take any stringent measures in the matter.

Mormons set industriously to work also in Sweden, but there the Swedish Government nobly began to clear the country and rout the intruders. In Oestersund two working missionaries, Amos Milsen and Harold Cederlund, were ejected at a few hours' notice.

In fact, the Mormon propaganda in Sweden is about to receive its death-blow (July, 1912), as both Chambers in the Parliament have agreed to a Bill dealing with the subject. Henceforward all Mormon missionaries will be expelled Swedish territory, and some hundred agents will now have to find a more congenial field for their efforts. Parliament has also granted a large amount toward the expenses of the organizers of the Anti-Mormon Crusade.

If Washington would only take action, doubtless England, Holland, and others would fall in line and decide on expulsion. But it is clearly impossible, as aforesaid, to ask others to ban an evil which America herself tolerates.

Prussia stood out pre-eminently in her methods of crushing the evil, and expelled all Saintly missionaries from her midst. This was indeed a noble example to other countries who only play with fire, and do not extinguish it, heedless of undoubted danger.

It has been stated that Dutch girls, and other foreigners, married to Elders cannot possibly know whether or not they are plural wives. To evade the law polygamous unions are secretly celebrated without licences. Though licences are regarded as legally necessary, these black sheep

manage without them, ignoring the law. Yet they are not removed, excommunicated, nor do they receive any just punishment.

The Elders are accused of persuading converts to join them and go to Utah under false pretences. The fact is these Saints carefully omit to warn the dupes beforehand, that they must then openly violate the laws of the land (to say nothing of the law of God) by living polygamously. Part of the Mormon creed runs thus : " There shall be a great gathering to Zion, which is upon the American Continent." Consequently, as the end and aim of all zealous Mormons is to flock together at " Zion," the missionaries naturally preach and exhort to that effect.

Very early in Mormon history a " perpetual emigration fund " was started, and this is pushed to-day more energetically than ever. It is especially vital now to their community, because Gentiles flock daily to Salt Lake City, and unless Mormons keep pace or outnumber the intruders extinction is feared. Desperate efforts are made to avoid this. All their cleverness (and they are clever), all their ability and wily skill for recruiting purposes, are concentrated on this object. Nothing is too much trouble, and servant-maids fall an easy prey to their pamphlets and lectures. A story is related

in the "New York Sun" paper about these converts.

A particularly satisfactory butler in service at one of the best-known New York mansions was so absolutely relied on by his master that he was even trusted to engage all the rest of the servants. He made such frequent and sudden changes among them that astonishment was aroused, and suspicions confirmed. This man was simply acting a part. Extremely well educated, he sought that position, and filled it to perfection, simply to obtain control over numbers of girls. No less than sixty fell under his influence, and went to find the husbands and homes promised them by this scoundrel in far-off "Zion."

Many others are probably just as daring and resourceful as this so-called butler, or they would not gather in the shoals they boast of.

Stenhouse has published a very apposite explanation why these missionaries succeed.

He says, "In the narrative of the experiences of the Mormon missionary it is almost universally one and the same story. Persons were found discontented with the established form of religion. They were longing for something that had more vitality, something that warmed the instinctive heroism of the heart, something that could make

them rejoice in tribulation and be willing to forsake all for the Gospel's sake. The world is not overcrowded with persons of this condition of mind, but to a certain extent they are to be met with everywhere among people of all religions.

"The announcement of the Mormon missionaries that angels were again visiting the earth, and that Elders were being once more sent forth without purse or scrip to gather the lost sheep of the 'House of Israel' were the very tidings that such persons want to hear. The faith of such a missionary is as 'A live coal from off the altar.' His very impoverished condition stamps him with honesty of purpose, even if his doctrine may be unpalatable. His helplessness as a stranger in a strange land awakens sympathy, and admiration of his courage is drawn even from those who may oppose him. He is invited home. Curiosity is aroused, and enquiry follows. He relates his travels, how he left his family in a far-distant country, and, 'forsaking all,' he brings his new friends the great tidings of a 'New Dispensation.' He feels his dependence on the Lord, he is grateful for the moment's providential care, and his words are humbly and fitly chosen to touch the soul of his entertainer."

If thousands emigrated from Liverpool to Utah

in the middle of the nineteenth century, when the journey by land and sea took quite nine months to perform, it is obvious, now that it can be accomplished in days, much larger numbers are lured away. The difficulties are so much less, and the missionaries so much more numerous, far cleverer, and more attractive than their predecessors, while they are equally pushing and energetic. Organization is more complete, and from the Liverpool head-quarters relays of youths are continually sent out. Then, if public opinion clears them out from one neighbourhood, they make a virtue of retreat, and begin again elsewhere.

The Special Commissioner of the "Manchester Sunday Chronicle" describes them thus:

"The Mormon missionaries are very clever young men. They have the hustle of Chicago stockbrokers. They dress like Piccadilly dandies, and they can talk the Bible like Cardinals. More than one Liverpool clergyman has come a cropper in theological dispute with the trained controversialists of the Mormon Church, and the 'Millennial Star,' which is published from the fine old house in Edge Lane, is well ahead of the average religious journal."

It is said that these missionaries, with indomitable perseverance, appeal to that "discontent which is

divine," inherent in all human nature. Glowingly they word-paint the irresistible attractions and beauties of the wondrous city by the Great Salt Lake, and relate stories of marvellous adventures.

Think of the effect of all this imagery on the untutored minds of young, wearied-out servants, tired of toil and cross mistresses. How they must long to join the "brother and sisterhood" of "Zion," with its soft green plains and beauteous valleys, and where (so they are told) all the sin, misery, and want, of large old-world cities are simply unknown!

Here a warm welcome awaits the friendless wanderers at the doors of their new home, polygamy is never mentioned, but discreetly ignored, and possibly, if it were spoken of, might not be rightly understood. Thousands of such girls, living unsheltered lives in England, and elsewhere, fall easy victims to the tempting bait. Especially since the religious services sound remarkably like any other Nonconformist meetings, merely the respectable devout part of such ceremonials being allowed to appear. So the victim discredits the evil she has heard of the sect, and swallows at a gulp all that Mormons choose to tell her of their Paradisaical "Zion," to which goal they promise to pay her passage.

In connexion with this allusion to Mormon teaching, it will be interesting here to quote a few ideas from Mr. D. H. Bays, who is an excellent authority. He says, "The Mormons boast to the entire religious world that they do all things according to the Divine pattern, as it is laid down in the Bible. But this is absolutely inconsistent and a wild vagary; of course, it decoys away the uneducated, but not a scrap of history, either sacred or profane, can be produced that even so much as remotely hints at the Mormons' organization. For example, the Mormons say in defence of their so-called 'revelations,' 'If it was ever the purpose of God to suspend the function of revelation, and so be unlike all the precedents established during the previous four thousand years, why did He make special promises through Jesus Christ, pledging "continuous revelation" to His people'?

"But no special promise can be found of such 'continuous revelation,' or any such pledge being made in the sayings of Christ.

"Again, the Mormons declare, 'The writings of the Old Testament are only in part. . . . The New Testament is, at best, but a scrapping of incidents and ideas, only a compilation of a few epistles and letters, and the book of St. John's visions.'

"Yet, in the face of this, the Mormon missionaries, when they go out upon their errands to preach the 'everlasting Gospel' to the nations of the earth, hold up the Bible to the world as their rule of faith and practice, the standard by which they must be governed, the 'bank-note detector' by which all spurious theological coins may be detected. Why, then, recede from this position, averring that the New Testament is at best but fragmentary, incomplete, and not all-sufficient upon great questions? Such a statement infers that Christ and His Apostles were incompetent and unfaithful in discharging Divinely imposed duties. Surely the worst possible Agnosticism.

"Not founded on the authority of Christ is the 'Mormon Church Organization,' but only on that of Joseph Smith. It never existed till he started the idea. This entire system is at variance with the Bible pattern, and must therefore be rejected as grossly erroneous and offensive to the 'Great Master Builder.'"

Mr. Bays further tells us, in his quotation from W. Keeley's "Presidency and Priesthood," pages 49, 50, that:

"When every mark and figure on a coin or bill tendered in exchange harmonizes with the 'detector,' it is pronounced good money. But if

there is anything found on the coin or bill not to be found in the 'detector,' or if there is something left out of the coin or bill that is found in the 'detector,' it is rejected as spurious. The New Testament contains the history of the formation of the primitive Church, hence it is the test or 'detector' by which all Church organizations, claiming to be true, are to be tried. Then take the New Testament as a guide and test by which to try systems, and start out and make search throughout Christendom, and see how many Churches may be found that will answer to the pattern, as being the Church of Jesus Christ. Do not lose sight of the 'detector,' or you will be in danger of being imposed upon by something man-made and spurious.

"It would be as unsatisfactory to start out to detect spurious coins and bills with a fragmentary and imperfect 'detector' in your hand, as to attempt to detect frauds and spurious religions holding an imperfect Bible. In either case your 'detector' would utterly fail to detect."

The whole system is wrong.

Much stress is laid upon this "detector" rule, as a trick to catch the unwary and captivate the credulous. It would be wearisome to continue this idea at length, but Mr. Bays' clever arguments

and refutations have only here been slightly indicated and sketchily quoted. From beginning to end, however, he insists on the absolute fact that no new good thing is advanced by the Mormons. Their "Water Baptism" by immersion had been carried out by "Baptists" long before Joseph Smith was born, and was therefore not at all a new idea.

Mr. Bays sums up the whole matter by telling us how absolutely he disbelieves in this whole "revelation" business, and for the best of reasons: he has seen too much of it. Too many gross errors and glaring absurdities, not to mention grosser crimes, have been authorized by "revelation" for him to repose the least confidence in it. The "grosser crimes" of Utah, including polygamy and murder, the abominations of wholesale theft, highway robbery, and foulest assassinations, the glaring absurdities, the unblushing obscenity, all had their origin in pretended "revelation."

"Surely," he adds, "a system of religion is preferable with moral, spiritual, and intellectual advancement as its leading characteristics, with no 'revelation' but the Bible, to a system that claims so much in the way of new 'revelation,' whose tendencies are in the opposite direction,

and whose fruit has ever been evil. A tree is known by its fruit."

The opinion of this writer appears exceptionally valuable, because he had the opportunity of studying Mormonism from the actual inside. He was reared in that faith from childhood, and continued a zealous follower of its tenets to the age of twenty-seven, being himself called by the saintly title of "Elder."

CHAPTER XVII

ONE very notable figure stands out prominently in modern discussions of Mormonism. Hans P. Freece, whose strong, rugged personality commands instant attention wherever seen, is described by "Bishop Welldon," Dean of Manchester, in the following terms:

"Mr. Hans P. Freece has been the protagonist in the recent anti-Mormon campaign in London and the North of England. By his command of facts, his readiness in answering questions, his courage, his sincerity, and the persuasiveness of his speech he has done more than anybody else to shed light upon the dangerous and insidious propaganda which has worked much harm, and would have worked more, to young, ignorant, and emotional English women. He deserves all honour for his self-sacrificing labours."

This is high praise from an English Dean, who willingly presided at several lectures given by Mr. Freece, and afforded him all the support in his power.

Born in plural marriage, and reared as a Mormon, he had the good fortune, in early age, to come under the influence of Presbyterian ministry in Utah, which plucked him as a brand from the burning.

Dr. S. E. Wishard, the minister in question, occupied, strangely enough, a Mormon pulpit in a village meeting-house to an infinitesimal audience of twelve. Mormons occasionally permit strangers to use their buildings, well knowing how few people are likely to be present.

But that night, indeed, worked wonders. Dr. Wishard, affectionately nicknamed "the old man eloquent from the West," struck awe and rapture at least into one small heart with the sound of his eloquent voice, both in addressing his hearers with speech and song. The hymn he selected, "Is my name written there?" decided little Hans Freece to follow an altered life, and dedicate his years to an anti-Mormon campaign, which he has since so nobly followed.

How the Mormons hated the "old man"! But he stood firm and yielded not a step. Severe illness struck him down, and consternation fell upon his followers. But making an almost miraculous recovery, even more attention than before was directed to his ministrations, and his usefulness nearly doubled.

With this grand example before him to copy, young Freece threw himself energetically into the good work, and in 1910 he sailed for Europe, confidently hoping to persuade the heads of nations, where Mormons were at work, to follow the example of Prussia and eject the Elders.

On arriving at Belfast, and enquiring if Mormonism had reached that town, scarcely any Saints seemed to be living there, although for some years they had created a stir. So with his usual thoroughness Mr. Freece instituted a search, with the result that he obtained the names, in three days, of various women shipped to Utah, and also a photograph of the Mormon recruiting station in Belfast, where regular services took place.

This opened people's eyes, many protest meetings were arranged, and pamphlets printed and shed broadcast. Also a petition was despatched to Mr. Churchill, the then Home Secretary of Great Britain, praying for expulsion from England of Mormon agents as was the case in Prussia.

Next Mr. Freece moved on to Glasgow, where he was immediately told nothing of the kind existed, and no Mormons had appeared there for years. However, he unearthed seven of the fraternity, and found their meeting-place, a curious circumstance being that some Presbyterians who helped

and encouraged the Mormons had no idea of their identity, since they called themselves Latter-Day Saints.

Then up rose the disturbed Elders in wrath, declaring every allegation was false, and accusing Mr. Freece of unwillingness to face the music and meet their demands. At once he offered to do so, and courted full discussion; but they, on their part, failed to put in an appearance. Only many mothers and relatives came to relate sad and sorrowful tales of losing their girls.

Much the same experience took place in Edinburgh and Stirling, but then came the excitement of reaching Liverpool, really the chief quarters of the Saints on British soil. Here they fatten and flourish; of course, it was the first place where the mission opened in 1840, and has been growing ever since.

At first there was so little opposition that the sect became rooted; no determined action was taken against them, only a little hectoring and sarcasm. On they went, making converts, which was fairly easy, since they strenuously denied polygamy and the wicked blood-atonement doctrines, until they were brought up short, and into the glare of day, by the celebrated Smoot trial, which opened the eyes of their antagonists.

That trial has been described with some detail already in the previous chapter. As most of the English newspapers took the case up hotly, many fewer converts were then persuaded to join the Mormon clan, every one discovering Smoot to be a polygamist.

But when he retained his seat in the Senate, back went the pendulum again, as Mr. Smoot was considered to have completely vindicated himself, and then the converts were redoubled.

As in Belfast, nearly all the converts were girls, and from the distressed fathers and mothers several signed statements were procured, to the effect that "Mormon Elders had lured and enticed their daughters away to Utah, much against their protests and wishes."

These were terrible records of grief. One ran thus: "It was a sickening and heart-rending sorrow to their mother, to see our daughters entrapped and led astray by these people, and our happy home broken up."

Another man told the details of his wife joining the Mormons during his compulsory absence as a ship's captain. He was informed of the fact by his son; and his wife, in admitting her conversion, declared that it was the only true religion; besides, it did not cost her a penny. Yet

she had been for some time past paying tithes of the tenth of her income, a practice always demanded from Mormon believers, as a part of their religion. Then the captain's young son joined the Saints and paid tithes too. All persuasions failed—the wife went off with a Mormon Elder to Blackburn, not returning for many hours, though she had pretended to be ill in bed. The youthful daughter was the next to succumb, and finally the mother and girl departed together for Utah, ignoring the deserted husband absolutely. Afterwards this woman assisted at meetings held in Nova Scotia for the purpose of making more Mormon proselytes. Thus the sailor, who had served his country well, was left to mourn the loss of his entire family, wife, son, and daughter, besides suffering the breaking up of his hitherto peaceful home.

The scenes on board ship after leaving England clearly show the trend of the whole matter, and that this pretence of religion is hypocritical cant. Married Saints seized the opportunity of flirting with the girls at night, all modesty was thrown to the winds, and on the complaint of passengers, the Elders were called to order, and admonished to behave more discreetly.

Another convert, who eventually escaped and

returned home, described Mormonism as "a soul-destroying curse, and certainly no inspiration to a nobler life. Instead of going to Zion, I soon found it more like the opposite place. The truth forced itself upon me that I, as many others, had been deceived."

If only constitutional amendment could be effected what a blessed change would immediately dawn! But the American Congress refuses to inaugurate such a step. If uniform marriage and divorce laws were placed beneath Federal jurisdiction, Mormon polygamy would at once be crushed beneath the Federal heel.

CHAPTER XVIII

THE "Daily Express" newspaper did a good work when it gave publicity to Hans Freece's anti-Mormon campaign in the spring of 1911.

Mr. Freece said, "If I can get the people stirred in England, I shall be rewarded for my work. They don't know that polygamy is still being practised, but it is. I have been threatened by them, but I mean to raise England. If only we could get the people to know what a creed it is, there would be no fear."

"How are the girls sent?" he was asked.

"This way. An Elder gets a girl who can't afford to pay her fare, as is the case in the vast majority of instances, and he gets a draft from the head Church in Utah. That acts as her pass, and she is told to tell the emigration officer at the English ports that she is paying her own fare. That seems true, for she is under the impression that she is to pay back the money after she gets to Utah; but when she gets there she finds she has also to pay percentage on the loan, and the Elder sees to it that she never gets out of his debt.

"You see, the law in Utah says that if any one is in debt, and tries to leave the State, he or she can be arrested. That is a fear which hangs over every girl. She never is able to leave Utah, unless she has money of her own."

To show the amount of traffic, the Boston Emigration Commissioner wrote to tell Mr. Freece that between seven and eight hundred passed through that port almost every week, most of these being women.

A pass ticket or card to Salt Lake City, Utah, was secured for inspection, and reproduced in the "Daily Express"; these tickets are usually guarded very carefully. It is headed "President's Office," above a picture of a steamship. To the right is the number 2015, and the wording runs thus: "Pay to the order of Oscar T. White twenty-one pounds eight shillings and sixpence." It is signed by "Jas. F. Smith, President of the Church of Jesus Christ of Latter-Day Saints."

Oscar T. White is a Mormon Elder, and James F. Smith is President of the Mormon Church in Utah.

On the back of this Mormon pass for an English girl to Utah, instructions are written for her conveyance, with her own signature affixed. The words run thus:

"Paid to emigrate
Ann Barendale
96, Eve's Lane
Chorley
Lancashire
Adult fare
Please book her to Green
River Utah only, and hand her
the balance at Liverpool.
She is not to sail until after
November 15th of this year.

Oscar T. White
McK.

Ann Baxendale
Received
27 October 1903

The name is obscure it is either
Barendale or Baxendale
McK."

In an affidavit signed by a man named Z. Brewell, on March 13th, 1911, who went out to Utah, occurs this passage: "Upon arrival at Salt Lake City I found my worst fears confirmed" (which had been started on board ship). "The Mormon leaders control the business interests for the most part, but if you refuse to obey in all things, spiritual and temporal, they make you a subject of petty and unpleasant annoyances. Polygamy is being practised to a great extent. There is no denial

of it in Utah. It is only when the leaders come to Great Britain that they deny it. Of course, there is no legal marriage. These extra wives are only spiritual wives, but they have families like the legal wives. The Mormon leaders have access to the banks, and the time-books of large employers, so they know just what wages one earns, and force you to give up the tithe."

Plural wives are compelled to work in the fields. They wear a hang-dog look, and are as miserable as those unhappy consorts of the vulgar and heartless Brigham Young, who said to his great Tabernacle congregation :

" Make your wives work. They're a lazy set. What if they do kick ? Lash 'em down to it. If one dies now and then, there's no great harm done."

This from the great leader whose vile teachings are making swift inroads to our English homes.

" Thus saith the Lord " is a preface to many an abominable action. According to their creed, " He prospers them in licentiousness, assassination, and even torture."

One woman, who told an immigrant that polygamy was a system of abominations, in the hearing of a Mormon Elder, received the following punishment : She was seized by a man on horseback, gagged, carried into the woods, stripped, tied to

a tree, cruelly scourged, and left there bleeding from her wounds, where she remained unattended until the morning.

It is stated that exposures of this kind and of Mormon activities in England have induced the Home Secretary to make a full investigation of the circumstances under which English girls are persuaded to go to Utah.

As mentioned before, Bishop Welldon is a strong partisan of Mr. Freece's work, and now the wife of another Bishop is found emphatically championing the good cause.

Mrs. Kempthorne, wife of the Suffragan Bishop of Hull, addressed a large meeting of the Girl's Friendly Society in the Cutlers' Hall at Sheffield, and her words are too good not to be repeated. She says :

" I do not know the extent of Mormon work in Sheffield, but the Mormons are everywhere, and we must see to it that our girls are established in the true faith, and guarded against this subtle danger.

" The danger comes to simple girls in a veil of innocence. A girl of my acquaintance, who lived in a country village, went into the garden one morning, and was much touched by the earnest manner of a gentleman in a black coat who spoke

to her, and remained some time in conversation with her.

"Several times afterwards he called on her and conversed with her, and sometimes she would pick him a few flowers. She thought him a very nice gentleman indeed, and not until one of her brothers said, 'What! you're giving flowers to a Mormon!' did she know what the man was. At first she would not believe that he was a Mormon. 'Why, he's a missionary!' she said.

"Half the servant-girls do not know that the Latter-Day Saints or missionaries, as they call themselves, are Mormons," Mrs. Kempthorne continued. "These men talk to them on quite orthodox evangelical subjects; they do not bring the teaching of polygamy into the outside world at all.

"But I have seen a Mormon copy of the New Testament, printed in Liverpool, which had a definite statement that our Lord had promised plural marriage to His disciples as a reward, and that many of His disciples were polygamists. And there were other things much too blasphemous to mention.

"A friend of mine called on a lady in Utah, and ventured to say something about the horrors of Mormonism. The reply was, 'Don't you know

my husband has four wives? We think it very selfish for women in England to wish to monopolize men.' The danger is a very real one, and we must keep our eyes open."

The Rev. J. Hindle Rawcliffe, who was senior curate of St. Mary's Church, Sheffield, told how he watched the Mormons at work there. "One of them called at my house, and I opened the door myself, and turned the visitor away.

"But presently he called at a house close by, where a maid answered the door. I timed the period he talked to her, which was between twelve and fifteen minutes."

The inference is obvious.

On April 28th, 1911, a large mass meeting assembled in the Holborn Hall, London, at the invitation of the "Daily Express."

Bishop Welldon, Hans Freece, Mr. Leslie Scott, M.P., and others besides the present writer, addressed the meeting, resolutions being enthusiastically passed condemning Mormon methods, and urging the Government to take steps to safeguard English homes from Mormon inroads.

Evidently public opinion was now thoroughly aroused to the danger, from the large attendance and enthusiasm displayed. Cries of "Expel! Expel!" broke in constantly upon the speeches, and

the suggestions sent in a letter, which was read on the platform, by Mr. W. T. Stead that this crusade meant religious persecution, were strongly repudiated. A telegram arrived from Prebendary Carlile, who struck exactly the right note by protesting against the "traps of Mormon decoys, under sanctimonious guise."

Plain, emphatic, and uncompromising was the onslaught made by that muscular Christian, Bishop Welldon, on the whole position.

"It is contemptible where it is not immoral," he said scornfully of the ridiculous travesty of religion going by the name of Mormonism, hammering home the paramount fact that polygamy, and polygamy alone, has given character to the sect. On that it rests, and without polygamy it is nothing.

The Bishop laid down two lines of practical State policy:

I. "Prevention of Mormon meetings."

II. "Punishment of attempts to lure girls and women to Utah."

"Mormons have exceeded the bounds of liberty," he cried. "It is a country of free thought, free speech, it is not, thank God, a country of free love," when cheers endorsed his call to the nation to guard the purity of English homes.

The Rev. D. H. C. Bartlett, vicar of St. Nathaniel's Church, Liverpool, gave a remarkable speech, with chapter and verse of appalling stories which had come under his own knowledge, in his own parish, of the desolating and debauching effects of Mormon proselytizing.

At the back of the hall various recognized Mormons were present, and attempted to interfere, but were quickly silenced ; the meeting was in no mood to tolerate their interruptions.

A message was read from the Bishop of London as follows : " I am heart and soul in sympathy with the object of your meeting, and I wish it every success."

One of the charges brought by Hans Freece (the representative of the Interdenominational Council of Women in New York) is as follows : " First we charge the Mormon chief with corrupting American politics by the sale and purchase of votes, a thing which he is easily able to do with his vast income of four hundred thousand pounds collected as tithing, and coerced from his poor deluded followers. Some time ago I began a careful investigation to ascertain, if possible, about how much money this bogus prophet annually takes out of English followers. I learned that they paid on an average seven pounds each annually.

In Great Britain there are over six thousand tithe-paying Mormons, which makes at least forty-two thousand pounds a year going from England into the coffers of Joseph Smith. Recruits are eagerly sought from the Old World, because Americans who have not joined the sect know too much about it."

Mr. Leslie Scott, K.C., M.P., regretted "that his division in Liverpool had the dishonour of being the head-quarters of Mormon missionaries for many years for the whole of Europe," adding, "We think it ought to be stopped, and the message we send the Government is the message that it must be stopped."

The following resolution was then moved by the present writer :

"That this meeting calls upon all the churches of the United Kingdom to warn the members of their congregations against the perils and dangers of the activities of Mormon missionaries, who visit from house to house in towns and country villages, and, under the guise of religion, as Latter-Day Saints, seek to make converts of religiously disposed young women, and to persuade them to emigrate to Utah, where polygamy is taught and practised."

"Mormonism is a hideous blasphemy and a creed so revolting," she said, "that no protest

could prove too strong. Men have supported the anti-Mormon movement nobly, but I am surprised and disappointed that my own sex has not done so to the same extent.

"After to-night I hope there will not be a man or woman in England who will not rise up and help us to stamp out this evil. We are up in arms, we are out to fight, and nothing will satisfy us but the clearing of this pestilence from our shores."

The Rev. James Marchant, in seconding the resolution, discussed the theology of Mormonism, and added that though polygamy had been repudiated, he held in his hand the very latest pronouncement from Brigham Young himself, dated "April 6th of this year from the other world."

Explanations followed amidst some amusement "that it was at least as authentic as the original Mormon revelation."

"It comes from one," Mr. Marchant continued, "who considers it a religious duty to defend Mormonism, viz. Mr. Stead, who tells me that Brigham Young has spoken through 'Julia's' bureau, declaring that polygamy was an ordinance of God, and must so remain, being in that matter quite unregenerate, and exhorting him, Mr. Stead, in most imperious fashion to become a Mormon."

"We are not here to persecute," added the speaker, "but only to warn."

The resolution was carried enthusiastically, and many considered the doom of Mormonism in this country was then pronounced.

It should here be stated that, in view of the recent "Titanic" tragedy, where the late Mr. W. Stead so nobly met his death, no contempt is desired here to be cast on his memory. His spiritualistic views are well known, and it is merely recorded as a matter of history that he claimed to have interviewed Brigham Young.

Some journalistic warfare had taken place between Mr. Stead and Mr. Hans Freece.

The former declared that Mr. Freece was making a mountain out of a molehill, when attacking polygamy, and fussing over the matter, going so far as to say it was an enterprise unworthy of his energy. He added:

"I do not think I should like my daughter to be a Mormon emigrant, but that is a very different thing from saying that I would interdict by law any one who wished to take their chance in the promised land that is flowing with milk and honey." Later Mr. Stead says:

"Mr. Freece suggests that because I would not like my daughter to be a Mormon emigrant,

therefore he is justified in demanding that nobody else's daughter shall be allowed to become a Mormon emigrant, even if they had their parent's hearty good-will and approval. This is confusing the difference between liking a thing and disapproving of it, or not thinking it a fit thing. At one time I often said that I would not like my daughter to be an actress, but that did not mean that I regarded it as an improper thing, or that I would forbid her following her vocation. Much less, that I regarded it right to prohibit by law my own, or any other men's daughters, to become actresses, if they should so desire."

Evidently Mr. Stead regarded "polygamy as a bagatelle," as he mentions it in his letter of March 4th, and complains that Mr. Freece attaches exaggerated prominence to the practice.

Mr. Freece wrote:

"The fact is, the Mormon Church depends upon vast business enterprises and political control for its very life. To retain the latter it must have converts, and to get them it must seek abroad, because it cannot get them in America. But what do the British care for its corruption of American politics, or for the crushing business ramifications? What do British politicians care for their peculiar doctrines about God? Therefore the only plea

with which we can reach the British ear is the practice of polygamy."

Mr. Stead wrote on March 14th that "fathers and mothers seem to go with their families (to Utah), and some children under eight, but as to the emigration of girls for polygamous purposes, I am entirely sceptical."

Subsequently Mr. Stead wrote that he was well aware of the risks he ran by favouring Mormonism, but he had spent his life in running risks of that kind. He said he regarded polygamy as "a worthless chip on the shoulder of Mormon organization, and in their own interests they had better knock it off altogether."

The real danger of Mormonism is, he considered, "in the growth of an oath-bound secret organization, with enormous wealth, which can swing a heavy and possibly a casting vote in State elections. As for the Book of Mormon, and its specific doctrines, they seem to me so utterly absurd that no one need pay them any serious attention."

On the other hand, Mr. Freece wrote that he was warned by friends in America to keep away from Mr. Stead, and says :

"On my arrival in London I was again advised not to come in touch with him, because he was rank pro-Mormon.

" However, I felt that Mr. Stead had been misjudged, because during my college days we had been taught to look on Mr. J. Stead, of London, as a great leader in moral and social reforms, and naturally it was hard to believe that I should not find in the great journalist that firm stand for the right of which I had been taught. Suffice it to say I have met Mr. Stead in his home, and in his office, to my pleasure and profit.

" In public life Mr. Stead is one man, in private he is another.

" What is unfit for Mr. Stead's daughter is unfit for any other English gentleman's daughter. If Mr. Stead would not approve of his own daughter going into the Mormon trap, he should not take a stand that hinders his fellow-countrymen from destroying the traps that are taking away their daughters.

" Mr. Stead knows there is no religious persecution in the matter. A protest against immorality is not persecution of one who teaches immorality. Mr. Stead pretends it is a religious persecution, and so he writes, ' I am not going to see our country betray the cause of religious liberty, not for all the polygamists in the world.'

" It then logically follows that if a man wishes to steal or commit any felony in the name of the

Lord, it would be religious persecution to gainsay him."

Very notable was a great Birmingham demonstration in April, 1911, in favour of the good cause.

"As a father of five girls, I ask the citizens of Birmingham to kick every Mormon missionary from their doors."

This request (very much to the point) was scrawled on a soiled paper and handed up on the platform, among a host of other questions, and sounded the keynote of this great Anti-Mormon Mass Meeting.

The voice of the Midlands was heard in no uncertain fashion, when more than two thousand citizens assembled to defend their homes and girlhood's honour.

It was noticeable that a large proportion of the audience were English working-girls of a superior type. They listened with open mouths and eyes wide with horror, while the speakers exposed the way in which English girls were enticed to Utah, for polygamy under the cloak of religion.

The Rector of Birmingham, Canon Denton Thomson, presided, and he described the Mormon doctrine as "a medley of absurdities, blasphemies, and immoralities. The missionaries have their head-quarters here in Handsworth, and work in

King's Heath and Sparkhill districts. They leave literature, give invitations, beguile pure, if weak-minded, girls and women, to export them to Salt Lake City for nefarious purposes."

Councillor Best, who sent a letter of regret for inability to be present, stated that " polygamy is admitted by some Mormon Elders who visited my Sunday-school. They declared they had Divine command to practise it, but special instructions from head-quarters not to preach it openly. Truly a conflict of commands. Nevertheless," he added, " they should not be allowed to run loose among our young Birmingham womanhood."

Two former Mormon priests also gave testimony of polygamy in Utah being practised last year, as to which actual evidence is always difficult to obtain.

At the time of this Birmingham meeting a curious poster was exposed in the window of the Mormon Temple at South Tottenham, pretending to be a reply to " the false stories which have been invented and spread broadcast by those who have no regard for the truth."

Now this poster contained glaring misstatements, some of which must be contrasted with real facts.

" Polygamy is forbidden by the Church of

Jesus Christ of Latter-Day Saints, commonly called Mormons, and by the laws of the State of Utah."

It has been absolutely shown, by incontrovertible evidence, that polygamy is practised, and that the laws are simply defied.

Next appears this statement :

" The rumour that our Elders are here to entice young girls to go to Utah, or any other place for any purpose whatsoever, is a vile fabrication and diabolically false."

The fact that hundreds of young girls have vanished in Utah, leaving their after-fate a dread mystery, is too well known.

Again, the Mormons say, " We deny that this Church contributes one penny for the emigration of any one to Utah."

Above has been described the pass, published by the " Express," providing for the emigration of a Lancashire girl, issued by the President of the Mormon Church, and signed by him. The words " paid to emigrate " endorsed on the pass are surely clear proof of its obvious purpose.

Thus the poster continues, and concludes with the significant words, " Literature liberally distributed to those who will read." Certainly this broadcast shedding of misleading literature, cleverly

and hypocritically worded, attracts the unwary, while all mention is avoided of the missionaries' main object.

Switzerland is another of the countries where the Mormons made special efforts to obtain converts, but in April, 1911, the Swiss Press took the matter up. The danger, though smaller than in England, was yet prevalent, and Swiss pastors have been alive to it for years, preaching and writing against pernicious Mormon influence over the lower and more ignorant classes, whose girls were beguiled by golden promises.

Some of these were rescued by their friends with great difficulty. One Swiss minister recovered a relation of his own after searching for nearly three years. He detailed an exceedingly sad and nauseous story, which, apart from religion, bordered on white-slave traffic.

Some arrests were made of American Mormons in December, 1907, at Coire, in the Canton of Grisons. They received various sentences of fines and imprisonment, but appealing to the Federal tribunal, the cantonal verdict was reversed, on the plea that "every religious sect was free to practise in this country."

Naturally the Mormons became emboldened at finding the Federal law supported them, and

for three years they worked energetically, taking, however, special care not to allude to polygamy at any of their meetings.

In December, 1910, twenty-one Mormon missionaries were thrust out of Germany by the Government, who then immediately settled at Vevey, on Lake Geneva, remaining unmolested for at least a year, the chief Swiss Mormon office being at Zurich.

It is stated that for five years at least an average of 150 girls a year emigrated to Utah.

No less than five English Bishops have expressed their hearty appreciation of the Anti-Mormon campaign, viz. the Bishops of Bath and Wells, Birmingham, Carlisle, Llandaff, and Newcastle. The first-named declared "that our girls are confronted with danger in allowing themselves to join in fellowship with people who are really advancing the outrageous doctrines of Mormonism." He adds: "I do not think we ought to depend upon legislative action to prevent so intolerable a scandal from spreading in England. We ought to deal with it in a rapid, and, I think, a simple way. It is horrible to think of the name of our Divine Master, and our Christian faith, being used to draw people into so foul a snare."

Similar messages of appreciation were received

from the other four Bishops, and much gratification has been expressed at their sympathy and encouragement by those who feel deeply on the subject. National sentiment has been well voiced by the stirring words of Mr. Landis, who spoke thus :

" I protest on behalf of the homes, made beautiful by love and devotion, and holy by the virtue of our womanhood. I protest on behalf of the mother and her child, and the father who will never consent to the enthronement and deification of human passion, and of those doomed to illegitimacy. The country is waiting for us to act."

CHAPTER XIX

THE Rev. E. B. Scott, Vicar of St. Peter's, South Tottenham, lives only a few hundred yards away from the new "Deseret," which is the present Mormon head office in the High Road.

Speaking in the "Express," Mr. Scott declared that "the Mormons have been very active here since they moved into the new Deseret two or three years ago. Their attentions are specially marked in the smaller streets. On Saturday nights they may be frequently seen here in the road, preaching outside the Roman Catholic Church. In their house-to-house visiting they make a point, wherever possible, of calling in the afternoon, when, generally speaking, the master of the house is away, and only women and children are at home.

"The wife, daughter, or maid, who answers the door, is politely greeted by two well-dressed, glib, pleasant-spoken men in ordinary street attire. She is told that somewhere in the neighbourhood a mission is being conducted, and is asked, as a

great favour, to accept a tract. 'Will the sister'—for so they call her—'increase her kindness by reading it at leisure?'

"Then, bowing politely, the men take their leave, and the leaflet proves to be quite an innocent, wishy-washy affair, despite its faulty theology.

"That, of course, is a mere prelude; the next step is an invitation to a devotional meeting with light refreshments, where the attempts at conversion are gradually extended."

The Vicar related an interesting interview he had himself with one of the missionaries whom he met at the door, and invited into his study. After much talk of the alleged doctrines (which have been discussed before) the missionary stated, in answer to a hypothetical question put by Mr. Scott, "that if twelve men were shipwrecked on a desert island in which twenty-four women were discovered, he saw no harm or wrong in each man taking two women apiece." Though a ready talker, this missionary appeared somewhat new at his business, so perhaps was rather more candid than the general run of his fraternity.

The head of this new "Deseret" in the High Road, Tottenham, is Elder W. P. Monson, a broad-shouldered, pleasant-faced, middle-aged American, with carefully trimmed beard and gold spectacles.

He affected to prefer that his converts should remain in England, and not proceed to Utah, when denying that a single farthing is ever paid to assist them to go to Salt Lake.

But the unreliability of this statement has been clearly demonstrated.

The building, " Deseret," is next door to South Tottenham and Stamford Hill station on the Midland Railway, and is on the high road from London to Edmonton. Originally it was built as the " Markfield Hotel," but the bench refusing a licence, it remained empty for several years, till the Mormons adopted it for their London head-quarters.

The ground-floor has been let off, and is utilized for shops. The upper floors are fitted up for living-rooms, both sitting and bedrooms, where Elder Monson, his family, about six more Elders, and two servants reside.

A large room stands behind the hotel, and was built for a public concert hall, with accommodation for five hundred people. It is arranged with chairs and comfortable plush tip-up seats, now being used as an assembly hall, decorated with English and American flags entwined, and has on its platform a reading-desk, while a small organ is placed at the far end.

"Sister, come in! All are welcome here. We want every one to know what the message of the Latter-Day Saints is."

Standing on the steps of "Deseret," in South Tottenham, this invitation to attend a Mormon meeting was earnestly given by a missionary to people who were enjoying a Sunday evening stroll outside the brightly lighted hall on April 3rd, 1911.

"Brothers," as well as "Sisters," were begged to step inside the hall (rather like a "picture theatre"), for the Elders wished to convert them too, as fresh emigrants for Salt Lake City.

Yet the room was by no means filled when Elder Monson rose and opened the service with a Mormon hymn. Perhaps a hundred altogether were scattered about, many of them girls under twenty, who were welcomed with a friendly hand-shake and the name "Sister."

Elder Monson and two grave, middle-aged Saints were seated on the platform in front of a screen. Then on the left hand ranged a choir of girls and a row of clean-shaven young Mormons from Utah behind them, while a "Sister" with wavy brown hair presided at an harmonium beside the choir.

Various hymns were sung, then an address

on "Universal Peace" followed by an American "Sister," who quoted liberally from Rudyard Kipling, Tennyson, and Gay. After this an earnest "testimony" spoken by a smooth-faced young Elder, who had come from Utah to conduct a crusade at Portsmouth, completed the service.

A side table spread with silver cups and four trays of cake represented the "Communion of Latter-Day Saints," in which all were requested to partake.

"The eyes of the world are now on the Latter-Day Saints," spoke a "Brother" with trembling voice, supporting himself against the lectern. "Well do the Latter-Day Saints know it! no one is turned away, and nothing is secret." Afterwards he added, "A record is kept of all who join us, a fresh certificate of birth, for those who join us are born again."

Below this large meeting hall is another spacious apartment, intended for a billiard saloon, but which has now been converted into a baptistery. Here immersions take place, a tank lined with glistening white tiles occupying the centre spot of the baptistery. The building also comprises school and class-rooms, besides the kitchen department. It is computed that approximately forty-two missionaries reside in London.

The inhabitants of Tottenham became much incensed at the growth of Mormonism in their midst, and seriously discussed the question of serving notice on the Elders to leave within a certain specified time.

"I think it is high time the Tottenham folk bestirred themselves," said Mr. Samuel Dash, the Chairman of the "Tottenham Educational Committee," to an enquirer. "The Mormons are carrying on their home-wrecking work in a very barefaced manner among the girls of our district, telling them that they are abused and down-trodden in their home surroundings."

They are represented as semi-slaves, and informed that in America all are created free and equal, also, "Utah is a land overflowing with milk and honey, where all live together, and share alike in the earth's abundance." Also that "if they would like to come to 'Zion,' the gathering-place of the faithful, they can do so, and probably find rich husbands."

One lady (Arabella Hagen) relates a story of a surpassingly pretty maid she met when visiting friends. This girl became unaccountably distressed whenever she went out, and at last confessed the "Mormons were worrying her to go to Utah." Morning, noon, and night they hung

round the entrance, speaking to her, and forcing rubbishy literature into the letter-box.

Fortunately, the mistress acted sensibly, wrote to the girl's father, who promptly took her home, and thus she mercifully escaped the Mormon peril.

At Birkenhead a demonstration took place against the Mormons, and five men were arrested for throwing stones at a Mormon's windows, and calling out, "Come on, boys, gather round and rush them."

Only trifling fines were inflicted, paid at once by Councillor T. M. Thompson, to mark his sympathy in the anti-Mormon crusade, and the public feeling sided for once with the window-breakers.

Two places of Mormon worship had to close their doors in 1911. The Masonic Hall Company at Bootle, who were landlords to the Mormons, gave them notice to quit.

Mr. Harry Pennington, Chairman of the Company, stated that for six years the Latter-Day Saints had been their tenants, but, "immediately our attention was drawn to their actual doctrines, we took the first step to sever our connexion with them."

Also they were ousted from Ryde. The clergy of the Isle of Wight helped the warfare by de-

nouncing Mormonism in their pulpits, and recently the last Mormon agent left the island.

At Birkenhead (as well as the window-breaking episode before mentioned) a service was interrupted by members of the Liverpool anti-Mormon crusade, who crossed the river and entered the building.

Raising loud protests, they received the presiding Elder with jeers when he appealed for silence, and many women fled in terror, the police being summoned before quiet could be restored.

At Stockwell and Brixton, Mormon agents started a keen industry, and the Rev. Hook Longsdon, Vicar of St. Luke's, organized the members of the Church of England Men's Society into a " peaceful picketing " party.

This gentleman stated, " They make their appeal mostly to ignorant young women, and if what I hear is correct, their Sunday congregations at Stockwell Hall chiefly consist of small groups of laughing girls. I felt that we should have to stop these Saints, as the people in the North of England have done, by a system of peaceful picketing."

Then about three hundred men assembled outside Stockwell Hall. A few Mormon Elders, young men of about twenty-five, protested angrily against this interruption, but many girls in their

best clothes found brothers and sweethearts blocking the way, and went home shamefacedly.

Only very active or very zealous girls got through the barrier at all. When once inside their welcome was most cordial. Blushing and smiling, coy and self-conscious, the Elders all shook hands with them in turn.

During the service a stout, middle-aged "Sister," wearing glasses, gave a gushing description of "pious, chaste, and virtuous Utah," where she lived for a score of years.

"I believe in God," she cried aloud. "And I believe in Joseph Smith, a prophet of God."

Then a violent denial of plural marriage followed from her husband, who was loudly interrupted.

Shouts, interrogations, and threatening actions by the young men at the end of the hall finished the scene with wild uproar. Women huddled together in the middle of the room. Down came the Mormons from the platform, and all joined in a scrimmage, refusing any explanations or answers to questions. One man declined to leave until his wife accompanied him, who was presumably a would-be convert.

Much concern is felt at the subtle arts with which English girls are enticed away, and the lurking danger of the Mormon movement. Arnold

Ward, son of the celebrated authoress, earnestly begged the Prime Minister to stem the disgrace. Being Member for Watford, he felt deeply on the subject, and it was elicited that Mormons constantly told any girl who had lost a brother, that the dead relative would be relieved from perdition if she could only join the Mormons and go to Utah.

It has been said that the business of English Elders is simply to obtain pretty wives for rich Mormons in Utah, who can well afford to keep a number. But the girls little know what they are letting themselves in for, since life out there is entirely different to England, and some of the farmers most superstitious, cruel, and wild. Situated perhaps a hundred miles from the nearest railway station, with revolvers as plentiful as watches, who knows what may happen, what has happened, and what is happening to-day among the rough, hard fellows of the West ?

When lured away the girls appear to be hypnotized, and lose their home affection for the parents left behind, ceasing all communication with them, though once they had been loving, affectionate daughters.

A correspondent from Suffolk wrote that " the Mormons waged a campaign in Suffolk villages for some considerable time, without the villagers

guessing they were Mormons. However, some well-informed person revealed the facts, and the enterprise finished speedily. The meetings had been held at night in the main streets, under the flare of a gas cylinder. One evening in the small village of Honington, near Bury St. Edmunds, the Mormons met, to their amazement, a small army of angry villagers, instead of their usual audience of surprised labourers, and a shower of stones assisted the Elders' hurried exit from Honington.

An ardent anti-Mormon sympathizer (the beforementioned Arabella Hagen) relates a quaint story of how she met in the "Tabernacle" one of the best-known Mormons of Salt Lake. He divulged much of his creed, and how Christ came back a second time to earth, lived among Mormons, and was even responsible for the "Book of Mormon" itself. Bitterly denying that polygamy was practised, this Elder declared the false allegations to be made with the object of annoying "good and virtuous" members of the community.

In the same breath he turned to ask after the health of a mutual friend's wife, and his very next remark disclosed the fact that she was a "second or spiritual wife."

Quickly the narrator turned on him with the

remark, "I thought you said that polygamy was taboo."

Terribly disconcerted, he started with dismay, then took much pains to inform her that a Mormon did not contract a second or third marriage unless his first wife wished it, and that, in fact, it was impossible unless the first wife consented. How this acquiescence was obtained, he carefully avoided mentioning. But afterwards his interrogator discovered that if a wife refused her sanction to this so-called marriage, threats of physical violence were resorted to, when more often than not the terrorized woman in desperation gave her consent.

Next the enquirer wished to know what became of the children.

"Oh!" the Mormon airily replied, "they turn out to work, and look after themselves."

"Surely," was the next question, "there must be many too young for that sort of thing?"

"Well," replied the Saint, "they get along somehow. The Lord provides, you know," and then he relegated the subject to the limbo of things uncared for or forgotten. Annoyance or perplexity slid off that Mormon as water off a duck's back.

Those poor children! Then could easily be understood the look of utter dejection and misery stamped on many of the women's faces, the vicious,

unkempt, ill-clad appearance of most of their offspring. Children! Why, some of them were old men and women. Of children, as they should be, happy, laughing, and bright, this traveller saw none. Coarse of speech, foul-mouthed, and impudent, they were a disgrace to civilization. In the slum quarters of Salt Lake City, which Mormon affluence simply ignores, more terrible poverty and piteous sights abound than are seen elsewhere.

And it is said to be almost impossible to get out of Salt Lake City without money, since it was built with that one idea uppermost.

It is situated at the foot of the Wasatch range of mountains, forming an almost impassable barrier. On one side a tremendous stretch of prairie, on the other a flat plain of bistre earth runs for fourteen miles to the Great Salt Lake Desert, so picture the enormous difficulty confronting a fugitive on foot. Many people did try to escape that way, but were overtaken and brought back to punishment, or perished wretchedly in the mountains and desert. It must be mentioned these statements are gathered from the notes of Arabella Hagen, made when in Utah.

In April, 1911, many posters were distributed through South Yorkshire and Derbyshire, giving notice of the Mormon conference the following

Sunday at their Sheffield meeting-place, corner of Ellesmere Road and Lyons Road, Pitsmoor. The announcement ran as follows :

" Kind reader, you are cordially invited to attend these services and hear the message of Mormonism explained by its representatives. No other meeting will be held on that day within a radius of over thirty miles of Sheffield, and all the Mormon converts in the districts round will attend the conference services and hear the addresses of Apostle Rudger Clawson—chief of the Mormons on this side of the Atlantic. Three services will take place, at 10 a.m., 2 p.m., and 6 p.m."

Captain Faber, M.P., stated in the House of Commons that Mormon missionaries were active in Chesterfield, and offering money bribes to girls to emigrate.

This shows how widely the subject is being discussed, and Mr. E. Marshall Hall, K.C., M.P., also writes, on April 5th, 1911, from the House of Commons to the " Daily Express," as follows : " I certainly think Government should make immediate and most careful enquiries into the truth of the allegations made concerning Mormon activities, and if the allegations be confirmed, stringent measures should be adopted at once to counteract

the evil that is being done, and prevent further mischief."

While all England thus talked about checking the spread of Mormonism, it was left to one small town, under twenty miles from London, to lead the way in taking the first definite steps in the matter.

This town is Watford, and a very large majority of its thirty thousand inhabitants were up in arms against the active proceedings of Mormons in their midst.

Signed by its most prominent people, quite regardless of politics or religion, Watford issued a remarkable statement, bidding parents beware of the Mormon danger.

It is understood that this is the first warning of the kind ever issued in England, and it runs as follows :

" We, the undersigned, have examined evidence relating to the affairs of the Mormon Church, known as ' The Church of the Latter-Day Saints,' and have satisfied ourselves that the practice of polygamy, or plural marriage, is being followed by the President of the Mormon Church, Mr. Joseph F. Smith, and by many leading officers and members of the Mormon Church.

" Knowing, as we do, that many homes have

been shattered in other towns in Great Britain as the result of the work of Mormon emissaries, we desire to warn parents of families in Watford of the presence of these emissaries in the town and to point out to them that any young woman who may be induced to emigrate to Utah, U.S.A., and to marry a Mormon, may, without her knowledge, be contracting an alliance which is contrary to the principles of the Christian religion and the laws of all civilized countries."

Mr. Gosling, who moved a resolution at the Watford meeting, described Mormonism "as a blasphemous and diabolical system, which could only live on credulity and ignorance." He added that "when the facts were known there was not a father or brother who would not do his best to exterminate Mormonism, not only in his own town, but in the whole country." It was added by another speaker that "Mormons apparently found an especially fruitful field for making converts among the factory girls of a superior type, who both work and live at Watford, several cases of pernicious teaching and influence having been brought to my attention here in this very parish."

Chief among the Watford industries is the chocolate and cocoa factory at Victoria Works, employing nearly a thousand young girls, so it is

easily understood why the Mormons are active there.

"How many converts the Mormons have made in the factory in recent years it is, of course, impossible to say," was stated by an employée in the packing department, at the same time mentioning two girl friends who had gone out to Utah, and two more still working in the factory, one in her department and one in the moulding branch. She thought probably there were many others. She continued, "One of the converts tried to prove to me the other day in defence of polygamy that Jesus Christ had three wives, and if I did not become a Mormon, I should suffer for it when I died."

Many Watford mothers have occasion to suspect their daughters are attending Mormon meetings, when they are supposed to be visiting mission services, and wonder whether one morning they will wake up to find the girls have disappeared.

Another factory girl narrowly escaped being thus led away. She was gentle, refined, and deeply religious, so much so that she herself conducted a small Bible-class of ten other girls, mostly fellow-workers, paying for the room out of her slender earnings, and her desirability will be at once perceived as a Mormon convert. She looked much

younger than her real years, with an especially innocent and childlike expression. One of the Elders met her in the street, and was introduced by a mutual friend, who said they ought to know each other, both being interested in religious matters.

An invitation followed to visit his house the following Tuesday, where she was shown into a comfortable room with a roaring fire, and placed in a large arm-chair.

There she was amused by coloured pictures of Utah, and details of the "glorious" life there. In conversation he flatly denied that Brigham Young practised polygamy, and, though well entertained, his hearer went home unconvinced by his arguments, and did not like him, for to her he seemed so uneducated.

Shortly after he wrote, offering to assist her with her Bible-class, but to this she did not consent, and was indeed thankful for her decision when presently she read in St. Andrew's Parish Magazine a strong warning from the Vicar against Mormonism. Till then she had not realized the trap into which she had nearly fallen.

An old-fashioned remedy was thus advised by a sympathizer in Folkestone: "As soon as the plague centre, from which the germs so insidiously

emanate, has been located, a plentiful dressing of tar and feathers should be immediately applied. If this is not at once effective, it should be followed by complete immersion in the nearest horse-pond."

Another piece of advice is offered from one who declares, "It would be wise if posters were exhibited at every labour exchange, registry office, and police station, warning women against these Mormon beasts. It would also be advisable for any woman, before going to foreign countries, to put herself into communication with the Superintendent of Police of the district she resides in."

As for these Mormon touts, it is a pity our magistrates have not the power to order the "cat."

The sickening sorrows of many who curse the day their children were entrapped will be partially soothed by the knowledge that there are those who do not turn a deaf ear, but pause to give their support to a stirring effort for justice, and to shake the foundations of Mormonism.

A writer in the "Orillia Packet," Ontario, describes the Latter-Day Saints as a great secret society, whose members are oath-bound, under the most frightful penalties, not to reveal its "mysteries."

With such facts facing the British public, is it nothing to the great mass of fathers, mothers,

brothers, and future husbands that the vampire of Mormonism is sucking the blood of credulous English girls ? Shall these false prophets, the so-called Saints from Utah, remain in our land, stealing with false lures victims to the hellish home of polygamy ? Is not the day dawning when a challenge should ring out, sifting these false prophets, and driving them for ever from our shores ?

Fortunately, the tide is rising of public anxiety and irritation. Without protracted enquiries and sluggish action, the people are discovering means of conveying to Mormon outsiders a sense of prudence, enough to induce them to pack up and leave the shores they seek to dishonour.

No vestige of doubt remains as to the peril, or the need for dealing with it. On goes the disgraceful campaign of persuasion, unchecked except by popular anger, the alien is welcomed in England, and the missionary recognizes a grand field for vile activity. But the country can no longer permit the further exploitation of its maidenhood, in the cause of colossal immorality.

Holding these views, the Rev. Frederick Llewellin, of St. Thomas's Church, Lancaster, wrote and published a powerful leaflet in April, 1911. He states his information has been chiefly drawn from

Mormon sources, so may be implicitly relied upon. Tracing the history sketchily, he says that in 1890 the Latter-Day Saints were whipped like naughty dogs into submission by the American Government, till they promised to behave like decent human beings. (Promises not kept, and laws not obeyed.)

Mr. Llewellin ends with the situation in 1911, which he thus describes :

" The Mormon Elders who visit you all believe in polygamy, and are prepared to teach your boys and girls this filthiness. Will you allow them ? They have broken up English homes. Would you like them to break up yours ? Close the door to them, and guard your home against beastliness in the name of religion."

CHAPTER XX

AT a great conference held last year at Utah (states the Special Commissioner of "The People") a serious question arose as to the paucity of female converts. Statistics show that the result of Mormon missionary work in the United Kingdom between June, 1910, and June, 1911, was that about twelve thousand converts were obtained, two-thirds being females. But owing to the campaign in the English Press, the number of girls induced to start for Salt Lake fell far below the average.

The complaint is noised abroad of a "painful dearth of wives. Sad stories are breathed in the 'Holy City,' (as Salt Lake is called by the devout) concerning the loneliness of some long-bearded Elders who are props and pillars of the faith. A few drag on a weary existence with ten wives, others declare they have even difficulty in obtaining five, while the common or garden Mormon is positively compelled to live an unwelcome life of morality, in other words, to do the best he can with but one wife to attend to his wants."

Driven by the dynamo of American hustle, and pulsating with an enthusiasm and contempt of personal danger worthy of a better cause, 250 extra Elders decided in June, 1912, to begin a crusade at once in England.

This highly dangerous phase has only one object, they are " out " to obtain recruits for their wretched system of polygamy, with the whole force of their missionary enterprise.

Not chosen are these religious leaders for their piety, or knowledge of the system built upon mythical gold plates, but for peculiar qualifications of quite another nature.

These Saints, with caressing eye and tender touch, are experts in plumbing the depths and shallows of female emotions. They know exactly when to switch on a stream of texts and paint a charming word-picture of Salt Lake City delights. Never comfortable with educated people, they greatly prefer the society of sturdy mill girls from Lancashire and parts of Yorkshire. They seek the female industrial workers of the Midlands, besides servant girls, one of whom remarked of a Saint, " He has such a holy, happy look, not a bit like a clergyman."

They do not call themselves Mormons, that would be inexpedient, being suggestive of sordid

and wretched ideas. At Liverpool their tracts and leaflets are manufactured by the ton at the offices of "The Millennial Star," their official organ in Edge Street.

The editor of this newspaper, which was established by Joseph Smith the Prophet, is Apostle Rudger Clawson, the Captain of "The Old Guard of Tabernacle-Raisers." He was chosen for the head of the twelve hundred Mormon missionaries here for his great power of organization, which is considered of more importance in Europe than in Utah.

This guiding spirit of the missions acknowledged to the Special Commissioner of "The People" that "Joseph Smith, Servant and Prophet of the Lord, made known to all men that it is not unlawful to have more than one wife, but rather that it is a good and blessed doctrine." Also that this "revelation" led to the practice of polygamy, and that it is still held as an article of faith. A Mormon, therefore, dare not deny its goodness, or he would blaspheme against a "revelation" of the "Great Prophet" and author of his religion. Plurality of wives is officially and ostentatiously frowned at, for the very palpable reason that otherwise the United States would deprive the Mormons in Utah of their many privileges which enable them to practise polygamy secretly.

It should here be mentioned that there are in existence some Mormon Churches who say they suffer from being classed with Latter-Day Saints and their moral irregularities. The fact is, that when the founder of Mormonism was assassinated by the bloodthirsty men of Missouri, the sect became divided.

By far the larger portion placed themselves under the orders of Brigham Young, who led them through the wilderness, establishing their city by the Great Salt Lake, and changed the name to Latter-Day Saints, though, of course, the original word Mormon is their proper title. No charge of polygamy or the teaching of any terrible doctrines can be laid, they say, against the "Reorganites," the original Mormon Church, whose followers gave their allegiance to Joseph Smith II when the father was assassinated.

The statement has been circulated that Joseph Smith countenanced polygamy, and on the face of it this appears to be supported by the fact that certain copies of his "Doctrines and Covenants" contain a "revelation" instituting a plurality of wives. But this is declared to have been calmly forged by Brigham Young, who sent it forth as a command of the Prophet Smith, and was used by him to dupe his followers into imitat-

ing, on a smaller scale, his harem of nineteen wives.

The "Reorganites" maintain there is not the slightest proof that Joseph Smith was ever anything but a constant husband, and they claim to be as pure a body from the taint of moral irregularity as any other sect.

In the year 1876 was issued an edition of "Doctrines and Covenants," authorizing polygamy, but this was the work of Brigham Young.

Joseph Smith's "Doctrines and Covenants" contend strongly for chastity.

It must be noted here that the Utah Mormons maintain Brigham Young disclosed a "real revelation" from the Prophet Joseph Smith, and no forgery.

History is so incomplete as to this point that uncertainty must always reign. The Reorganized Latter-Day Saints' principles (as described by the "Daily Mail") are that the "doctrines of polygamy, human sacrifice, or killing men to save them, —Adam being God, Utah being Zion, or the gathering-place of the Saints, are doctrines of devils."

The words of Victor Grayson, the well-known Socialist agitator, will recall the terrible doctrine of Mormon blood-atonement when he said (as

reported on August 5th, 1912) : " If it is necessary that some capitalist should be put to death, don't give the Deity the offensive task, but in the name of your own humanity do the offensive task yourselves."

The best possible protection for women against Mormon wiles is warning. If once they understood the real motive of these black-coated strangers, there would not be a large record of converts for Utah.

The Saints are thoroughly up to their business ; they possess just that touch of magnetic power fascinating the attention of a prospective victim, and texts fall from their lips like globules of honey. When the fish is nibbling at the bait, invitations follow to a meeting-house, modestly concealed in a back street. Many have not the natural ability to combat these oily-tongued Elders. The overworked servant, the mill hand wearied to death by the thunderous roar of the looms, and the sweated workers of the Midlands eagerly grasp at brilliant pictures of a fresh life midst holy men and women. They sail forth across the seas buoyed up by beautiful visions created by these missionaries' stories. On arrival, after being attached, by some questionable arrangement, to one of these " holy brothers," he may grow tired of her poor and faded

looks, and she will find herself tossed away to another miniature sultan.

At the Stockwell Institute (whence the Mormons have been practically routed by "peaceful picketing," as already mentioned) a man who attended one of the meetings there, states that the Mormons have a hymn-book of their own, with a preface signed by Brigham Young and others. One verse of Hymn 326, on page 392, runs thus :

"Through Him who holds the sealing power,
Ye faithful ones, who heed
Celestial laws, take many wives
And rear a righteous seed.
Though fools revile, I'll honour you
As Abraham, my friend,
You shall be God's, and shall be blest
With lives that never end."

The narrator added, "After such stuff as that, I think Mormon professions of abhorrence to the very thought of polygamy are somewhat futile."

The missionaries, since routed, were attacked by a large crowd after their Sunday night service at the Institute, and compelled to escape in a taxi-cab.

Much commendation is said to be due to the mortgagee of the Institute at Stockwell Green, for the moment it was brought to his knowledge

that he had unconsciously given shelter to Mormon Elders canvassing for brides, he gave them notice. It must also be remembered that Mr. Hermitage (the mortgagee in question) made a great sacrifice in ousting these tenants, because they paid thirty pounds a year to occupy the Institute for two hours, one day a week. No money would have bought this occupation of the hall had the real object been known, but Mr. Hermitage was deceived by the Saints' demure faces and their big Bibles, which have "References to Polygamy in the Scriptures" only sewn in at the end. He imagined they were legitimate evangelical Gospel preachers, and was glad to assist them, but will never admit them again.

Indignant South London summarily started the Saints on from Stockwell to Tooting, from Tooting to Norbury, and still they are kept moving.

"The mills of the Mormons have begun to grind again in Dublin," complained a correspondent of the "Irish Times," in July, 1912, "though twelve months ago the word passed round that Mormonism in Ireland is dead."

That this assertion rings false, is proved by Mormonism being in a flourishing condition among the Irish to-day. They are forging ahead by signifi-

cant strides, making many converts, and establishing a formidable footing.

Besides Sunday-school teaching, they hold Sunday and Tuesday night meetings, with outdoor revivals in Foster Place, Dublin.

Eight missionaries, including a President and Elders, are stationed in Belfast, two Elders are hard at work in Derry, four Elders live in Dublin, and about a dozen more are spread over the country. These are mostly sons of Utah farmers, and boast of gaining ground surely, if slowly, thirty-five converts being made in Dublin alone. This missionary work was being impressed on the minds of four small girls, ages from three to twelve, and a little boy of seven, who were attracted to a Sunday-school hall in a central Dublin street.

At Chester the Countess of Chichester deplored, at a meeting where she spoke, that in one year 555 girls were decoyed to Salt Lake City and Utah under the banner of religion, and emphasized the danger of the Mormons' assiduous work among servant classes.

The general opposition to the Utah "search for converts" grows steadily, indignant parents harrying the Saints from town to town. Where particular vehemence displays itself, the Mormons

always find it convenient to depart suddenly. Nuneaton was by no means behindhand in expressing its opinion, when some Mormons in their midst held a meeting to say good-bye and good luck to a party of girls starting off for Utah. Rumour had it that about thirty girls were induced to emigrate, and a large antagonistic crowd assembled in the Market Place. Here a resolution was passed denouncing the Saints, and expressed the feeling that they must be compelled to leave the district.

The most praiseworthy part of this action was that which exploited the contempt and disgust felt for the pusillanimous father of two emigrating girls. He was followed by a yelling crowd, as he richly deserved, and had to be escorted by police. One of the Mormon leaders was roughly handled.

But not only in South London has the "work" been "suspended," as "The Millennial Star" is said delicately to put it. At Sunderland, Birmingham, Nottingham, Sheffield, Manchester, Blackburn, Accrington, Wigan, and many other places, doors are promptly slammed in the Elders' faces, when they commence a preliminary "Gospel conversation," and murmur the necessity of seeking the "way of truth."

Many awkward questions are asked, and alarmed

missionaries beat a hasty retreat before the fists of muscular Gentiles who fortunately happen to be at home when the visits are paid.

It must have been one of these who wrote of his horror to see a number of Mormons conducting an open-air meeting at Tooting Broadway, and especially to hear they were visiting in the neighbourhood. He adds :

" Earlier in the week they were ejected from Stockwell neck and crop, and now they are here. Parents and all lovers of morality protect the children, especially the girls, by following Stockwell's example. Don't let them hold their meetings, either indoors or in the open air. They must go at all costs. I speak feelingly, for my daughter, a girl of eighteen years, has been ruined by these damnable hypocrites, when they were holding their meetings in Lambeth."

" Spreading the truth " is a cloak under which the detestable campaign for brides is carried on, week by week, in homes where Elders slink in unperceived by fathers and brothers, absent to earn their daily bread.

Is it wonderful that with these storms of protest raging round them the Mormons should have become alarmed at the eye-opening articles of the " People " newspaper ?

An official warning has been issued, enjoining faithful followers not to read the pages of that journal. This is indeed a compliment to the campaign against Saints, and good results are being already manifested by their fears as to the falling-off of converts, for which dread they have, doubtless, the best of reasons.

This is the communication that has been sent to the missionaries at work in this country from head-quarters :

" It is much to be feared, owing to the vindictive campaign that is being conducted against our (Utah Mormon) Church in this country at the present time, that there will be a great falling-off of converts to report. This is to be regretted after the steady progress of former years. Elders are advised to be very careful in their statements at this period, and to avoid by all means giving offence. They should also caution their converts to place no reliance upon what is printed in the newspapers. Particularly they should be advised not to read the ' People ' newspaper, whose Special Commissioner is by far the most active enemy of the Church, and whose articles have done immense harm, and raised such cruel persecution."

Publicity is the special horror of these " pious "

people who are advance agents for polygamy, and is more far-reaching in its results than brick-bats and howling mobs.

Certainly publicity forces on the public eye and understanding the real meaning of what Mormonism is doing in England, and things are consequently growing very disagreeable for the Elders.

Now this timely exposure will prevent large cargoes of "celestial brides" starting down the Mersey with amorous Elders resting awhile from their mission toil, and only enable a small number of female converts to be shipped for "Zion." Great gloom will prevail in Utah, and the amusement saloons of Salt Lake City be less popular. It is the severest set-back Mormonism has ever yet experienced. Plenty of persecution assailed the sect in the past, but it subsided quickly, and the Saints rose again with a kind of martyr's halo enveloping them, so interesting in women's eyes. The Elders fondly hope these storms may blow over, and that English girls will soon forget the black record exposed by this noble effort.

As a direct outcome of the "People's" agitation against Mormonism, and arising mainly from these disclosures, has been formed a "National Anti-

Mormon Literature and Information Bureau." This is absolutely undenominational, and is warmly supported by clergy, social workers, and others. Its one and only object is to spread the truth concerning Utah Church Mormonism, and at the same time to clearly discriminate between this Church and the Reorganites, who say they are neither Mormons nor polygamists. The Bureau will issue pamphlets, giving the very latest information concerning the doings of these Utah Elders, which will be used to counteract the influence of thirty-six million leaflets, scattered in England during one year by missionaries who canvass house to house for prospective converts.

Perhaps it will be even more valuable as a bureau for information on points of theology and general knowledge concerning Utah Mormonism. It is free and open to all enquirers, all workers, and Anti-Mormon League helpers will find its information very useful, and all particulars can be obtained from the " People's " Special Commissioner.

Thus has been crystallized a most definite scheme for combating Mormonism, which it is believed will lead ultimately to legislation controlling the Elders, as long as their " soul-wife " doctrines (otherwise polygamy) continue part of their creed.

The Birkenhead Baths Committee have pro-

hibited any more baptisms to take place (for Mormons) in Argyle Street and the Livingstone Street Corporation's Baths. Altogether about twenty visits to the baths have been made, when four converts each time were baptized, after which prayer-meetings were held.

This action of the Committee, presided over by Mr. M. Byrne, has given great satisfaction in the town, and will restrict the Mormons in the performance of their so-called religious rites.

Another baptismal incident occurred recently in the River Frome, near Bristol, when a female convert was immersed by Elder J. W. Madsen. Two days later a convert from Neath was baptized by Elder Graham, while another from Bristol, and one from Swindon, underwent the same ceremony at the hands of President Salisbury. No fewer than twenty-seven from Bradford also passed through the ordinance.

South Wales has yielded a goodly crop of female converts to Mormonism. At Cardiff the Elders are specially active, and in consequence there, as well as at Swansea, anti-Mormon leagues have been formed. Up to now there has been less opposition to the sect than might have been anticipated, though Hans Freece delivered a lecture at Cardiff to a crowded audience.

The missionaries selected to work in Wales have always been men above the average. At Pontypridd, Rhondda, Swansea, Merthyr, Llanelly, and even in quiet Carmarthen, they are assiduously pushing their doctrines. Many women left for Utah in the last seven months, and an astonishing number of conversions took place at Port Talbot. Great apathy is, alas! shown by the ministers of South Wales over this matter. They could do so much by warning their parishioners to have nothing whatever to do with the Elders, and so have saved many a poor, ignorant woman from a life of misery.

One special incident at Cardiff is related of how an attractive young shop-assistant was fascinated by the magnetic power of an Elder, old enough to be her father, and she was nearly recruited as a "celestial bride." Fortunately, she escaped, narrowly enough, for most mercifully, at the last moment, her womanhood revolted at the shocking doctrines the Elder advocated. He detailed the grotesque theory of spirits waiting for bodies to be raised up for them.

After much love-making, he asked if she had lost by death any dear ones.

"Yes," she replied, for a sister of hers had passed away not long ago.

"Then listen," the Elder answered; "your sister is at this moment begging, agonizing that she may have a body prepared for her, and another chance on earth to find the way of truth."

This idea so stunned his fascinated hearer that she endeavoured to believe it. Further, he explained that all true Mormons were bound to raise up as many tabernacles as possible for these wretched, groaning spirits to live again in, and that the more they raised, the greater would be their glory in heaven. "For," he said, "we shall reign as kings and queens over those we have thus given a chance to find the way of life."

His amazed listener became simply distracted, and closed her eyes with an awful presentiment of drowning. Then suddenly strength came, and with it disgust, and presently a blissful deliverance; never again could that horrible man have any power over her. She desired only to shun him, when she discovered in time what Mormonism really meant, and her eyes were opened to the subtlety and craft with which this man had endeavoured to ensnare her.

Occasionally Mormons disguise themselves so successfully that their intentions are quite misunderstood. One Congregational minister, who conducts a Sunday-school in the same house,

was quite ignorant of their identity, until enlightened by the "People's" representative. The minister had been induced to believe they were Plymouth Brethren, and on that understanding showed them much kindness. It is needless to say he felt greatly shocked by the discovery, and laid the matter before his Church authorities.

Cases of this sort set Englishmen aflame with indignation, and Mormons constantly appeal to the American Consulate to avoid honest enquiries, protesting they are good citizens of the "land of freedom," and producing papers of attestation with which they are provided.

In Sunderland there may have been some "methods of barbarism" employed by the leaders of the anti-Mormons, but the provocation received was very great. For nine years, amidst this teeming industrial population, the sect has flourished with remarkable vigour, and remained long enough unchecked.

When certain facts came to light a great wave of indignation rose over Sunderland. Uneasily the Elders cowered before the blast, trusting it would soon subside; then, hastily destroying much incriminating literature, they flitted noiselessly to take counsel with Rudger Clawson, their President, that old and tried believer in polygamy. Hoping

for the best, they murmured to their converts that " in the world ye shall have tribulation."

In " Labour Church," Peckover, Bradford, Yorkshire, the annual conference has just been held by the " British Organization of the Utah Church of Mormons." A curious custom of " sustaining the authorities of the Church by vote " was gone through, and when Rudger Clawson was presented separately as the President of the European Mission, a remarkable scene took place. He referred excitedly to the opposition he and his Elders were encountering, and after heatedly anathematizing those who were obstructing the " truth," he flung wide his arms and said solemnly, " Woe unto those who receive not these our Elders into their houses. Let a curse be upon them ! They will have to give an account of it in the day of judgment."

Then an elaborate plan was drawn up for house-to-house visitation throughout the British Isles.

CHAPTER XXI

ONE of the chief principles of Mormonism, and most reverenced by its followers, certainly was the prospect of a temporal millennium. Constantly a topic of conversation, the most extravagant ideas were exchanged as to the amount and quality of bliss to be anticipated.

It has been well said that a people's temperament and ideas may very clearly be ascertained by their desires of future enjoyment. So the Mahomedans hope for rippling waters, forest glades, and dark, gazelle-eyed beauties; Indians look for a continuous life of sport, hunting their prey with hounds of preternatural quickness. Scandinavians, however, with their delight in battles, pictured heroic souls eternally in the Valhalla, where victories were incessantly celebrated, and their victims skulls brimmed perpetually with mead to slake their thirst.

One more very homely example may be mentioned.

A poor, tired old English charwoman exemplified

her longing for eternal rest, in an epitaph she composed for herself :

> " Weep not for me, though Death us shall sever,
> I'm going to do nothing for ever and ever."

Simple habits and country pursuits were peculiarly characteristic of former Mormons, and so they desired a millennium when the curse of Eden's Garden should be removed from the world. When fierce animals, stinging insects, and evildoers should be no more, and all poisons and objectionable weeds destroyed, leaving Nature in lavish prodigality to raise up her good fruits for men.

Also the Mormons considered dreams and visions were religious occurrences of great merit ; it was quite unusual not to fall into trances. If those superstitions were eradicated, little else remained to guide Mormon votaries, since its founder had not genius enough to form a really grand or noble system, one that should be a lasting monument of mortal ability, but only a faith to gratify human passions.

One very mercantile " vision " was vouchsafed to Joseph Smith's wife, as follows : " Emma, thou art an elect lady, and thou needest not fear, for thy husband shall support thee from the Church."

To give money to the Church was regarded as most meritorious, and though all might be dreamers, the Elders only were regarded as capable interpreters. During Smith's lifetime he completely monopolized "interpretations." In Mormon discourses but little cohesion or order was maintained, all turning on one everlasting hinge of living and reigning with Christ a thousand years.

Perhaps more than any other religion did Mormonism constantly change its phases. At first it had no absolute creed which its teachers were compelled to obey, and no colleges for training youths. Simple, indeed, were the vital assertions required from followers. They who confessed Joseph Smith was a true prophet, the "Book of Mormon" to be a true record, and maintained the Mormon people constituted the true Church, compassed the beginning and end of all necessities.

No such questions arose as "sins of omission or commission," free or restricted "grace." None of that mattered in the least, nor whether the natural human heart is merely partially or wholly depraved; what the Elders told them only signified, and nothing more.

It is interesting to trace the connexion between these primitive beliefs and the progressive development of the present day, which is essentially

polytheistic, and pervaded with sensualism. Mormons expect to advance in grace through several grades of eternal glory, before themselves becoming as gods.

Adam is, of course, the presiding deity. Brigham Young asserted this belief in the following words :

"When our Father Adam came into the Garden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael the Archangel, the 'Ancient of Days,' about whom holy men have written and spoken. He is our Father, and our God, and the only God with whom we have to do."

The God of the Mormons has "body, parts, and passions," only these human attributes are raised to the highest power in the case of the much-worshipped Adam.

Now this idea of themselves becoming future gods dominates certain Mormon women, who accept polygamy as the ultimate testimony of faith. Ordinary people perceive polygamy to be the utter destruction of all feminine happiness, and therefore Mormons claim for it the fullest measure of self-sacrifice, thus appealing to fanatical natures as a supreme good.

It means to women the giving up of all, the

relinquishment at God's command of all earthly pleasure and satisfaction, in order to advance the Divine Kingdom, while they lay willing, if broken, hearts upon the altar.

Shakespeare's words are indeed true which he puts in " Bassanio's " mouth :

> " In religion,
> What damned error but some sober brow
> Will bless it, and approve it with a text,
> Hiding the grossness with fair ornament ? "

Some women are good, not on account of their religious belief, but in spite of it, and are spiritually raised out of this mire of materialistic theology, which is a subtle appeal to all the worst in man and the best in woman, while used as a tool of torture. Yet men, too, can sometimes prove themselves equally self-abnegating as their wives. This is shown in the following story, related to Mrs. Dickinson by an apostate Mormon, concerning the " Baptism for the Dead," a well-known doctrine of the Latter-Day Saints.

A very old man, long since converted to Mormonism, living in the southern portion of Utah, made a pilgrimage thirty miles away to Georgetown, where a Saintly Conference was being held, not for his own benefit, but for others. He purposed

to rescue nearly a hundred of his ancestors by being baptized for them, travelling all the way with his sons in a jolting cart. Into the river this brave old man was plunged again and again, for baptism by immersion, as often as his feeble frame could endure the exertion, believing firmly that each dip represented an entrance into Mormon Paradise for one of his forefathers.

Then in turn his sons were baptized, until the entire object for their visit was achieved.

Nearly every Mormon convert was already a member of some Christian Church. Infidels do not take kindly to the sect, so practically the Church is composed of apostates, with deep religious feelings—and Mormon women, though so self-sacrificing, are in no way behind the men in deep finesse. They have always had to move discreetly, not on straight lines. Tacking against a strong wind has perfected them in domestic diplomacy, and as their religion is polygamous, they must do their utmost to uphold that belief. All else dear to them has gone, they are standing to lose their last chance, which, if it fail, drags them down to the depths of dishonour. Entangled by the snares, they cling to a shred and rag of reputation. Now, at the present day, the Mormons are equally eager to conceal the inner workings of their system,

as in former times, when secrecy was so strenuously enjoined, and for the same reason—fear of the law.

The constant drawback to the 'Church' has ever been, that the chief doctrine they preach is a crime in the eyes of Christian countries; it is really nothing but a secret society chiefly existing for criminal purposes, to put it in downright language.

This incontrovertible fact cannot be altered by the plea that many of its members, especially the females, are devout and sincere.

Only one way appears in which America could gain the mastery. Formerly Utah was a "Territory," and then Congress could pass its anti-polygamy laws, and the Federal Government send its officers into Utah to see them enforced.

But now this is prevented, because Utah is a State, and States (under the American system) have absolute power over their own marriage laws.

The one way out of the wood is for Americans to pass a "Constitutional Amendment," which should give Congress special power to legislate against polygamy.

If that were passed, then again the Federal Government could send officers to Utah and other Mormon settlements to punish the law-breakers.

Should this take place, there are two courses open to the Mormons. One is to abandon polygamy, not under the rose, but openly. The other course would be for them to unanimously move into another country. It is thought by many that the Church had already established colonies in Mexico for this special purpose, believing that sooner or later migration would come to pass of stern necessity. This was, however, probably a useless precaution, for the "Daily Express" announces, on August 9th, 1912, that "the Mormons settled in Northern Mexico have been ordered to leave the country by rebel commanders. All their arms and ammunition have been confiscated, and their stores looted."

But any drastic change is not yet fully prepared for, and that is why Mormons devote so much energy to stifle a "Constitutional Amendment," and go to such lengths in endeavouring to calm public feeling on the topic of polygamy.

In pursuance of this idea, when a protest from the Bishop of Birmingham against Mormon encroachments in his diocese was, as previously mentioned, read at a large anti-Mormon Birmingham meeting, he expressed the conviction of a great necessity for publicity. Emphatically warning the people of the Midlands against this dangerous

proselytizing, the Rector, Canon Denton Thompson, who presided, declared that only by public exposure could the Mormon menace to social morality be combated.

More excitement than usual was exhibited at a meeting at Heywood, when the Rector presented an ultimatum to Mormon Elders to leave Heywood in seven days, and not return, or take the consequences.

"We are not here for home-wrecking," replied the Mormons. But the Rector firmly replied: "I ask you, on behalf of a large number of people who are outside, to give your word that you will be out of this town in a week, and remain out." Then three weeks' grace was begged for, but refused, and on its being represented that the people outside would attempt to enforce the demand, the Elders promised, much against the grain. Loud cheers were given for the Rector as he announced this finale to the crowd.

Certainly publicity is the most cutting weapon that can be employed against the sect.

Although the present supreme head of the Mormons is President Joseph Smith, he is so very old a man that the powers of office are barely retained in his feeble hands. His residence is palatial in Salt Lake City, and his delegate, Rudger Clawson,

who, as aforesaid, is head of the European Mission, supplies the enthusiasm and power which galvanizes Mormonism at the present time.

From his office at Liverpool he organizes a company of quite seven hundred workers, burning to communicate what they imagine to be "Truth." About two hundred and fifty travel in England, and the others are spread all over Europe, going, mostly on foot, from Portugal and Spain to more northern parts, fortunately no longer admitted to prudent Sweden.

In personal appearance Rudger Clawson is grey-haired and of high colour, short, plump, and very American-looking, with keen light eyes, and most carefully chosen speech. His position has been gained more for arrestive powers of organization than for eloquence or the pen of a ready writer. Those qualities may well be left to his satellites who sow the seed.

He is not good at argument, but has statistics at his fingers' ends as to moneys possessed by Utah, the numbers of converts, etc.

Certainly Rudger Clawson's mission here is more important than that situated at Salt Lake, since through Liverpool flows that stream of emigrants which constitute earthly "Zion" as they know it. This European President holds a position

of wonderful influence, the breadth of which is scarcely realized in England.

Some statistics were given by Mr. Clawson at an interview as to the thirteen "conferences" in the United Kingdom, and the handsome permanent buildings in London and South Wales, for which rates and taxes are paid.

Questions were raised about a Mr. George Potter, of Dudley, who had made serious statements against the Saints, and who described himself as an ex-Mormon lately returned from Utah, but Mr. Clawson appeared to have no personal or official acquaintance with him. However, Elder Albert Smith, of the Birmingham Conference, who is perhaps one of the ablest workers in England, was appealed to.

"Yes," he replied, "I do know of Brother Potter. He has caused a great deal of trouble," holding out for perusal two very uncomplimentary letters as to Brother Potter's character, recently received from faithful Saints at Utah.

Then Mr. Clawson was informed of an affidavit, which had been laid before the Home Secretary, made by Mr. Potter. Amidst other allegations against the Mormons was the declaration of "systematic inculcation in the minds of the converts that it was their duty to leave their homes

and settle in Zion " (otherwise some part of Utah). Further, that covert threats were made against those who hesitated to leave home and kinsfolk and settle in a foreign land. These were to the effect that if they heedlessly cast away this opportunity of emigration their eternal salvation would be endangered.

Then, slowly and solemnly, Mr. Clawson pronounced the following denial :

" It is not taught that the convert to Mormonism should emigrate to Utah. Neither are the converts told that it is a necessary part of their eternal salvation that they should assemble themselves in Zion, understanding by this term Utah. Those who emigrate do so entirely of their own free will."

Truly this is conflicting evidence, but Mr. Potter's charges are very definite, and a great deal of corroboration appears to bear out their truth.

Mr. Clawson betrayed some agitation when vigorously cross-examined as to the teaching of Joseph Smith, which was quoted to him, and his replies were distinctly wide of the mark.

Then this straightforward query being definitely put : " Have you abandoned that part of your doctrine that teaches it is the duty of Mormon converts to go to Zion ? "

"In a sense—yes," rather vaguely replied Mr. Clawson. "At the present time the acute necessity for gathering in one place, as was the case during the persecutions that assailed our founder, and compelled him (and afterwards Brigham Young) to seek a remote spot where they could worship God, according to the dictates of their consciences, has passed away. We are more concerned now with building up permanent churches in various parts of the country."

In support of this statement the President detailed various numbers as to churches, with the growth of the same during the last ten years.

Then he stated emphatically:

"Not merely do we abstain from teaching that emigration is no essential part of salvation, but I actually instruct my missionaries to discourage converts, especially females, from going to Utah. But the difficulty we have to contend with," he added sadly, "is that our believers are always ardently desirous to join their brethren and sisters in Utah."

Next Mr. Clawson's attention was directed to a further statement of Mr. Potter's, which ran as follows:

"After I was converted, baptized, and began to attend the meeting-place in Dudley, I was

gradually accustomed to the discussion, by the Elders, of the subject of polygamy. Sometimes it was called the 'Plurality of Wives Doctrines,' at others the 'Celestial Marriage' theory. When I got to Salt Lake City, I met many Elders who had several wives. The fact was not concealed. Everybody knew about it."

To this the President cried, "False! Absolutely false in every word," and his face got redder and redder, indignation appearing quite to overcome him. Pulling himself together, he presently made the following complete statement, which is not at all vague:

"We want it distinctly understood that the Church of Jesus Christ of Latter-Day Saints has abandoned the practice of plural marriages, and that if any man or woman in the Church is known to be going into that principle, they will be dealt with for their fellowship, and will be excommunicated from the Church."

Then the President read over his words, thought deeply for a few moments, and added the following caution, which is specially interesting:

"And also I announce, as the President of the European Mission, if any missionary of our Church under my jurisdiction is found to be, or is known to be, preaching or teaching the doctrine of plural

marriage, that he will at once be dismissed and sent home without honour."

Now this last is a very peculiar expression, and has a special meaning.

For a certain period a Mormon missionary serves in the foreign field, and then is sent home to Utah, to rejoin his family. If his behaviour has been exemplary, his papers of discharge are suitably endorsed by the President, but if not, he is started off to Utah " unhonoured."

If this denial were true, if missionaries discourage emigration, and if they are free from suspicion of immoralities, then all need of an anti-Mormon campaign would vanish, and England, who boasts of religious freedom, could no longer inveigh against the Elders. But is it true or false ?

Mr. Clawson showed how accustomed he was to fence and parry attacks aimed at weak spots in his armour. He evaded answering as to whether Mr. Potter's statements about plural wives in Utah were absolutely untrue, and said he wished to be perfectly frank in replying, which he did as follows :

" Of course, Mr. Potter met those in Utah who had several wives. Because I do not deny that in the past it was the Mormon practice to carry out Prophet Joseph Smith's command concerning

what we call the 'Celestial Wives Doctrine.' But these are merely the survivals, and they are gradually growing less, as death thins their ranks. For in the year 1890 the manifesto was signed by the Presidents and heads of our Church abolishing the practice, because we wished to conform to the laws of the United States, of which Utah formed an integral part. But it would not be expected that those of our brethren who had entered into these marriages in perfect sincerity should put away their wives, and these are those that Brother Potter met while in Utah."

"Now," continued Mr. Clawson, smiling, "have I not made our position abundantly plain, and cleared Mormonism of the stigma of polygamy?" Yet on being pressed as to the fact of Joseph Smith declaring "to have more than one wife at a time was a good and blessed doctrine," Mr. Clawson could not deny that it was Joseph's revelation that led to polygamy being practised. He sought for some indispensable leaflets, which he declared "dealt with the point," when two young missionaries entered the room, one fresh from Utah, and listened expectantly for the great man's answer to this Gentile question, as follows:

"Although your Church has bowed to the inevitable—the strong arm of the civil law of

America, do you still hold as an article of faith that it is not merely lawful, but commendable, for a man to live in what we call a state of polygamy ? "

After some hesitation, owing to the presence of the new-comers, and waving his leaflet, Mr. Rudger Clawson murmured, " Yes," in a low tone, whereat Elder Smith sighed, and the young missionaries appeared pained.

Plenty of wordy explanation followed suit, but this clear fact should be borne in mind to pierce the fog created by the sophistries of these people.

For the account of this unique interview, as also for much else, the writer is indebted to the " People's " Special Commissioner. It may be mentioned that a special Act was passed by Congress to exempt from prosecution those who had contracted plural unions prior to 1890. The Mormon cannot, and dare not, deny the righteousness of polygamy, for if he does, he blasphemes against the revelations of the Great Prophet himself, and would be agreeing to the Reorganized Epitome of Faith, which contains the following passage :

" We believe that marriage is ordained of God, and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is

broken by death or transgression." The Reorganized Church claims to have done more to put down polygamy than any other denomination on the face of the earth.

While speaking of the revelation of the Great Prophet, it may be interesting here to transcribe the title page of the original edition of the "Book of Mormon," which is undoubtedly the rarest book of note printed in the last century. In proof of this, a collector sought unsuccessfully many years for a copy, and at last, by mere chance, found one in New York, among some old school-books, which it greatly resembled. The wording runs thus:

"The Book of Mormon. An account written by the hand of Mormon from plates taken from the plates of Nephi. Wherefore it is an abridgement of the Record of the people of Nephi, and also of the Lamenites, written to the Lamenites which are a remnant of the House of Israel; and also to Jew and Gentile, written by way of commandment, and also of the spirit of Prophesy and of Revelation written and sealed up, and hid up unto the Lord, that they might not be destroyed, to come forth by the gift and power of God unto the interpretation thereof, sealed by the hand of Moroni and hid up unto the Lord to come forth

in due time by the way of Gentiles the interpretation thereof by the gift of God, an abridgement taken from the book of Ether, also which is a record of the people of Jared which were scattered at the time, the Lord confounded the language of the people when they were building a tower to get to Heaven; which is to show unto the remnant of the House of Israel how great things the Lord hath done for their fathers, and that they may know the covenants of the Lord that they are not cast off for ever; and also to the convincing of the Jew and Gentile that Jesus is the Christ the Eternal God, manifesting Himself unto all nations. And now if there be fault, it be the mistake of man; wherefore condemn not the things of God, that ye may be found spotless at the Judgment Seat of Christ.

"By Joseph Smith, Junior,
"Author and Proprietor.

"Palmyra.
"Printed by E. D. Grandin
"For the Author.
"1830."

Joseph Smith, Junior, himself named this book "The Bible of the Western Continent," and he was familiarly known as "The American Mahomet." Possibly this was in allusion to the well-known

proverb, for he certainly " went to the Mountain " when, as he stated on September 22nd, 1826, an angel conducted him to the Hill Cumorah, familiarly known as the " Big Hill."

As this history draws to a close, it literally begins and ends with Joseph Smith, since the aged President at Salt Lake also bears that name. But no period is so lacking in accurate information as that which covers the Mormon wanderings, under Joseph Smith, to Ohio, Missouri, Illinois, and then to Utah. This silence is attributed to religious persecution, and the Gentiles have not troubled to challenge that statement. But only by investigating those wanderings can be estimated the real character of the wanderers, and the settlement founded by Joseph Smith in Ohio and continued at Utah by Brigham Young. " Sacred Revelations " are held to have entirely controlled the Church Organization, besides its worldly movements, and inspired the commands of Smith to his followers, as to the country he proposed to occupy, against the wishes of surrounding tribes. It was, therefore, astonishing that Brigham Young thought fit so to disregard the book written by the Prophet's mother, Lucy Smith, distinctly under his own inspiration. Brigham Young perceived how many of the statements therein told against the Church,

and declaring it contained "many mistakes," proclaimed that "should it ever be deemed best to publish these sketches, it will not be done until after they are carefully corrected."

It is stated that the first edition was suppressed, and that "under this order large numbers were destroyed, few being preserved, some of which fell into the hands of those now with the Reorganized Church."

Undoubtedly "Mother Smith's History," as it was called, was written by the Prophet himself, she being quite incapable of any literary achievement. It would have been but natural to imagine, with so much reverence paid to Joseph Smith's memory, that his mother's (accredited) work would at least have been tolerated, and not thrown to oblivion. They who taught their children a nightly prayer of vengeance for their martyred Saint's murder, might have venerated his obvious handiwork. Because Brigham Young repudiated it, all followed his lead, and the force of the maxim may be realized that tells us "truth may be gleaned from the disagreement of rogues."

CHAPTER XXII

IN summing up the history of Mormonism the most striking feature is, that so large a body of men and women in this age of civilization and education can be governed, controlled, and held in subjection by so gross a religious imposture. Their doctrines are culled from various sects and dispensations which have existed in different ages of the world.

Portions are selected to suit their own purposes, and to accommodate wanderers from any other religion.

From Christianity, the Bible is acknowledged as the Word of God wherever they deem it to be correctly translated, but dub it incomplete without the "revelations" of the "Book of Mormon." From Judaism, are taken the doctrines of a temporal Kingdom, the tithe, and the Prophetic Order. From Buddhism, the development of gods. From Polytheism, the doctrine of many gods. From the ancient Greeks, the loves of the immortals, and from Mohammedanism, polygamy. Combined

with this mixture is intense materialism. The original success of Joseph Smith's religion was not surprising, for in that age the ground was well prepared for his vaticinations by the credulous material he had to work on. The Shakers, Ranters, and Millenarians held sway in his neighbourhood, with many other sects. He rose above all these by manufacturing a Bible of his own which was an historical romance with extracts from the sacred Scriptures. He appealed to the patriotic interest in archæology, in a locality where the "Cardiff Giant" hoax was perpetrated, and by the archaic adornment of his Bible with the ancient engravings of Nephi.

The "Cardiff Stony Giant" was, it should be explained, a practical joke of a stone-cutter. In a hidden place he created the monster with a big stone, and buried it himself. Then he "discovered" it, when it had become ancient by the aid of acids.

No doubt in the same sort of way the Mormon "golden plates" were produced. Anything to do with the inhabitants who peopled America before it was discovered by Columbus, created interest. Those who went out on a mission to sell the Mormon Bible, asked their customers if they would not purchase "a history of the origin

of the Indians." Their "revelations" were in profusion and business-like form. The Great Revival was in full swing, and it was fashionable to make a profession of religion and receive a "saving change of heart." A greed for the supernatural and the unknowable was rife. In Massachusetts a parchment was produced from an Indian Hill, and accepted as an Indian Bible, while rumours of a "Canada Gold Bible" having been discovered were credited. In such surroundings were the "Plates of Nephi" adroitly discovered by the Prophet. The people were eager to hear something new and strange. Witchcraft reappeared, and hysterical religious mania seized neurotic subjects. Joseph Smith met the crisis by casting out the devils, and emulated our Christian Scientists by claiming to heal diseases. This practical form of miracle-working was, however, soon stopped by cholera breaking out. Smith's remarks on his inability to stay this are interesting. He said, "At the commencement I attempted to lay on hands for recovery, but I quickly learned a painful experience, that when Great Jehovah decrees destruction upon any people, man must not attempt to stay His Hand." However, in 1839, when they were driven out of Missouri, he professed to have gone among the sick lying on the river-bank, and

"commanded them in a loud voice to come up and be made whole, and they were all healed."

This is in strange contrast to historical accounts of their deadly sufferings. He had an enormous opinion of himself, and in his own written words thus describes his powers:

"I am a giant physically and mentally. I know more than all the world put together. I cut the Gordian Knot of powers, and I solve mathematical problems of Universities with truth, diamond truth, and God is my right-hand man."

His instability of character resulted in great versatility of "visions." They commenced with a "revelation" on communism, so necessary at that period, and ended in a required "revelation" on matrimonial collectivism. A convenient and productive "revelation" was given in 1838: "Verily, thus saith the Lord, I require all my servants' property to be put into the hands of the Bishops of my Church of Zion, and this shall be the beginning of the tithing of my people." This was followed in 1843 by his "revelation" on "The Marriage Covenant, including Plurality of Wives." His career was brought to an end by Gentile anger, excited by his territorial aspirations and neglect to suppress polygamy.

Mormonism might never have been started without a visionary founder such as Joseph Smith, yet Brigham Young far exceeded him in influence when he seized the headship of the Church. This he accomplished, not by visions of gold plates or mystic functions, but by amassing a fortune. Brigham was a financier, not a faith-healer. If Smith suggested tithing, it was Brigham who developed it to such an extent that he was able with the money to block legislation against polygamy. Brigham Young was the real founder of a despotic and religious Empire, putting down all rivals, including Joseph Smith the third, arranging the terrible march across the desert, and founding the State of Deseret. Here he defied the United States Government, taught blood atonement, instigated the Mountain Meadows massacre, and left behind him a power still unbroken, a theocracy with political dominance, and a theology with polygamy as its living doctrine.

Were the principles of the Mormon religion confined to distorting and perverting the grand teachings of the Bible, by supposed revelations for the purpose merely of making money out of its dupes, the attitude of present-day toleration might be simply contempt for the authors and

managers, accompanied by pity for their deluded followers. When, however, young, innocent women are entrapped by apparent Gospel teaching into accepting this so-called religion, to eventually find, when too late, that they are tied to the decaying corpse of polygamy, the indignation of their countrymen should be accompanied by active interference for their protection. The completeness of the Mormon organization gives it unmeasured power for mischief amongst simple-hearted, unlearned people, whom missionaries approach with Bible in hand. They gain a hearing by means of the truths which the system contains, but carefully conceal the terrible errors until their converts are secure in their meshes. When this is accomplished, and they are persuaded to Utah, the thoroughness of the organization holds them fast to the abominable doctrines of polygamy and spiritual marriages then disclosed. Every fourth man is an official of the Church, set to visit each individual member, to pry into their spiritual and temporal affairs. Their power of handling the people is perfected by the converts being sworn to keep no secret from these inquisitors. Reports are sent by them to higher officials, and, if necessary, to the President, who is in telephonic communica-

tion with the whole system, thus belted together. The President is supreme, the Judges and Civil Magistrates being under his control. Interference from Washington is provided against by large sums being spent on politicians from the enormous tithe revenue. All might be looked upon as merely "smart," and of no concern to this country, were it not that the shameful doctrine of polygamy exists as a bond of fellowship amongst the leaders, strengthened by common opposition to the laws of the land. That is still held to be an essential constituent portion of their religion which is ordered to be taught to the people, and obeyed by them when circumstances permit. Their great Prophet, Brigham Young, was bold and clear when he taught that women must resign their bodies to men's passions as the only means of getting to heaven! The Church furnishes justification to the consciences of its members for abominable things, by adroit shuffling of texts from the Bible, and teaching that by indulging in the lawless passions of free love they are "living their religion." Not until the United States confiscated its property did the Church refuse to openly perform polygamous marriage ceremonies, regretfully stating that it was necessary in order to get

their property back. It was, however, never expunged from their doctrine. If any doubt exists as to this, it can be confirmed by the highest Mormon authorities. In the "Religious Systems of the World," published by Macmillan and Co., selected advocates of different religions set out their principles. Elder James H. Anderson, of Salt Lake City, in upholding and propounding Mormonism, writes as follows:

"One feature of our religion that has been attacked, is plurality of wives. The Saints believe that the patriarchal order of marriage is in consonance with the laws of God and of nature. This order includes a plurality of wives, as it was taught and practised by the prophets in ancient times. Many people revile against it, but it ill becomes those who believe in Christianity to say that God gave His children a law that was sinful in its nature, or pernicious in its effects. To thus reproach the Almighty is blasphemy." He dares to connect this with Christianity! One has only to consider for a moment the probable effect of this pernicious religious teaching to understand the result of such immoral inculcation. The newspapers of to-day are publishing the natural results, which appear to be, if possible, almost worse for

the morals of the Mormons than open polygamy. Many instances have been quoted in previous chapters. The danger and success of the missionaries is their cunning in hiding at first the fact that the doctrine of polygamy is believed by them to be "God-given and Eternal." If they honestly proclaimed this at the outset, as an essential part of their faith, it must shock the natural modesty of most women, who would revolt against the immorality. Not until they are persuaded or hypnotized into believing that Mormon missionaries are Saints sent from God dare such unscrupulous schemers disclose their immoral doctrine. These apt disciples of Brigham Young carefully carry out his instructions to feed their would-be converts first with the milk of the Bible, before giving them the meat of polygamy.

The servility of the converts, when they have brought themselves to believe the word of man to be the word of God, can be readily understood. This mental servitude enables them to submit to anything the prophets may declare, however absurd, revolting, or contrary to the accepted laws of morality. Under this wicked influence women bow to crushing shame, believing their chance of eternal salvation is enhanced by submission

to vile mandates. The old answer when polygamy was openly practised and questioned was, "I married many wives because God commanded me." That command has never been expurgated from the Mormon religion.

It is strange that the abject failure of accomplishment (acknowledged by Mormon historians) of the so-called "visions," when prophesying worldly events, should not be conclusive proof that "revelations" encouraging immorality proceeded from the same source, which could not possibly be Divine.

These historians excuse their failure in the following words, written by one of them about a special "revelation" which declared Mormons were to go to Missouri and there "redeem Zion"; but they didn't. He says, "Zion was not redeemed, but it might have been, but for the sins of the Mormon people."

The pity is that polygamy was not "revealed" as the sin of the people. Had this been so, the Nations would have left the Mormon Church to fatten upon the tithes of the credulous. It is otherwise when they prostitute religion to sapping the present laws of morality, and enticing our women from the paths of virtue.

Prussia has given the lead in stopping this gruesome traffic in young women, under the dastardly cloak of religion, by expelling its procurers from their country. Will our Government take this matter in hand ? is the cry of the people. If not, the people themselves must join hands to drive such white-slave traders from our shores, and so crush the poisonous serpent in their midst.

THE END

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